

An Instructed

Historical Account

OF THE

Settlement in the Episcopal Congregation of DUNDEE in 1727 ;

And of the

INVASION there in 1743.

Being a full and proper REPLY to a late Pamphlet of Mr. JAMES DUNDASS.

To which is prefixed

AN APOLOGY for *Diocesan Episcopacy* ;

And Subjoined

A DEFENCE of the Independency of the Church of SCOTLAND, against some late Claims and Encroachments.

He that is first in his own Cause seemeth just ; but his Neighbour cometh and searcheth him. Prov. xviii. 17.

It must needs be that Offences come ; but Wo to that Man by whom the Offence cometh. Matth. xviii. 7.

Obey them that have the Rule over you, and submit yourselves : For they watch for your Souls, as they that must give Account : That they may do it with Joy and not with Grief : For that is unprofitable for you. Heb. xiii. 17.

Dulce & decorum est pro Patria. Hor.

Ne quid falsè dicere audeat, ne quid veri non audeat. Cic.

Printed in the Year MDCCXLIV.

- 20 21 for him read them.
- 31 34 Herinism & Aeriuss.
- 82 27 for Sublime Subtil.
- 83 33 for Old man Old men.
- 84 4 for Advant: Disadvantage
- 93 2 Diocesan r: National.
- 117 24 Probably r: Properly.
- 119 4 I goe r: He goes.





A N
A P O L O G Y
F O R

DIOCESAN EPISCOPACY,

By Way of

I N T R O D U C T I O N.

A F T E R Episcopacy hath continued, for so many Centuries, the generally settled and visible Government of the Church, it may well seem strange, as it is indeed very hard, to be obliged, now, to show wherein the true Nature and due Exercise of it consists. But this Necessity, and the Occasion of it, is especially unlucky, and to be regreted in the suffering Circumstances, to which the poor Remains of an once flourishing Church are in this Country reduced : Where its Clergy, without any Aid or Encouragement from the civil Powers, in a laudable Imitation of the primitive Times, have been generously maintained, and piously supported by the voluntary Contributions of such of the Laity as adhere to her Communion. In such a Situation, the breaking out of Dissentions, and their rising to all that Height, that party Zeal, and personal Prejudice and Resentment can carry them, to the stumbling of many of

our Friends, and exposing us to all our Enemies, is so unaccountable, that it looks, really, like an Insatiation. But as it is as undeniable, that such Divisions have arisen in this Corner of the Country, as it is, that they are highly unjustifiable and criminal in those on whom they are justly chargeable; the following Sheets are designed for an Appeal to all in our Communion, and indeed every unprejudiced Person, where the Fault, and consequently the Blame is to be lodged.

I shall not anticipate the Judgment of the Readers, nor be so injurious to any that profess episcopal Principles, as to doubt of their agreeing with all that I have done so, and knew what, and why they espoused them: That a Commission validly to transact the christian Covenant, and to administer those Gospel-ordinances by which it is entered into, or maintained, is only to be derived from the Apostles, to whom it was originally given by the great Shepherd and Bishop of our Souls, the supreme Head and Governour of his Church, our Lord Jesus Christ: And that in Consequence of the Settlement they made and left in the Church, this Mission hath, in all Ages, been continued and conveyed by the Hands of those Officers in it, that, from their Days, have been distinguished by the peculiar Title of Bishops, in whom hath been always accounted to reside the Power of Ordination, and in Communion with whom, as they severally and respectively govern (for the Government and Discipline is principally lodged with them) different Portions of the catholic Church, the Promises of Grace and Salvation (which generally thro' the New-Testament are made to the Church as a Society) are, by the Institutions of Religion, and above all the two Sacraments, applied and made effectual to particular Christians.

These are Principles as universally acknowledged as Episcopacy itself is, (and with them who do, or pretend to do so, we have only now to do :) And were they, and the just and natural Consequences of them, but duly adverted to, and laid to Heart, they would have prevented, and might even

even still have the Power to cool and remove the unnatural Heats, and unchristian Animosities and Broils, into which we are fallen.

The Success of these Principles to bring about so desirable an End, it is hoped, will be the greater, when some Facts are set in a clear Light, to the Prejudices and Mistakes arising from the Ignorance or Misrepresentations of which, our present Divisions appear, in no small Part, to be owing. And that the fairer Play, and the more intire Satisfaction of Course, may be given as to these, the true State of them shall be fully deduced, and unexceptionably vouched: And as I go along, I shall obviate any Exceptions they may seem liable to, and answer all Objections that have been raised against them.

But before I come to the Settlement in *Dundee* in 1727, or the Intrusion in 1743, which, with what hath followed upon them, are the main Facts in Question, it may not be amiss to premise something about a Fact too, which, after it had passed current from the very Beginning of Christianity, and all the while been visible in Practice, and never controverted in Theory, came at last to be called in Question for the first Time about four and twenty Years ago.

The Fact is, The Government of the Church by Diocesan Bishops, *i. e.* such as have the provincial or national Churches, into which the catholic one is divided, parcelled out among them into particular Districts, which each severally inspects, governs and resides on, and is the proper Center of Unity to his respective *Portio Gregis*. The Rise of the opposite Scheme (which, as it is the latest, has been the shortest lived of all that have been set up for Church Government) was owing to the unprecedented Claims of some who had been promoted to the Episcopate, merely with a View of continuing the Succession, and preventing the Hardship and Inconveniences, which this Church had once and again felt, in being obliged to apply to a neighbouring Church for the renewing of it.

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When the Number of the Bishops ejected at the Revolution began to grow thin, they timeously and wisely advanced others, as Necessity and Opportunity occurred, into their own Order. But apprehending Persecution under a late contrary Establishment, or for some other prudential Considerations, it was done so secretly, that neither Clergy nor People were advised, or let into the new Promotions, and the nearest Friends, sometimes not apprised of the Character their Relation wore, till after his Death.

Of them who had been thus promoted there were six living (four in this Kingdom, and two in *England*). At the Time that Dr. *Ross* the late worthy Bishop of *Edinburgh*, and the last of the Ante-Revolution Bishops, died in *March*, 1720. Two of these six kept their Design in *Petto* (which was expressly disclaimed by Bishop *Falconer*, the Day before the *Edinburgh* Clergy elected Dr. *Fullerton* for their Bishop) till, by Ways and Means they got their Numbers increased. And the Steps they took in order to this, the Plea they thereupon set up of governing the national Church in common, and the groundless Clamours they raised, to supply the Place of Arguments in such an untenable Cause, have been, really, the true Source of all the Confusions into which we have been since involved.

It was pleaded upon the Diocesan Side of the Question, That they had the avowed uninterrupted Practice of all Ages and Places, wherever Episcopacy had obtained, in their Favours; that the whole History of the Church was a continued Confirmation of their Cause, and did not afford a single Exception to the contrary: There being not one Instance on Record of any Bishop claiming a spiritual Authority or Jurisdiction over any Nation or Province, but in Virtue of his pastoral Relation to, and his being the proper Ordinary of some particular Place in it; which, if ever two pretended to at a Time, there was but one always acknowledged by all who were sound Christians

Christians, and the other looked upon to be, *Non secundus sed nullus*, in S. Cyprian's Phrase, *Ep. 55.*

It was proved, that the Right, which every Bishop has, to have his Communicants received, and his Acts of Discipline homologated by every other Bishop, was founded on his having a Share of the *Unus episcopatus*, by his being the Governour and Head of Communion to his own particular Church; and that the Title to a Place or Vote in provincial Synods, or oecumenical Councils, which he had, was in Consequence of his having a District, a Flock or Charge within the Bounds, that were to be subject to the Canons enacted in them: And that when the Church (or rather indeed the Court) of *Rome*, to carry thro', and get a Sanction to her other Corruptions, had introduced mere Titulars into her Councils, yet even in her dreggiest Times, there were loud Remonstrances made against them.

It was demonstrated from the Principles upon which the primitive Church proceeded, and especially the Writings of St. Ignatius and St. Cyprian, that a Diocesan Church, with its Clergy and People united to their Bishop, was a compleat organized Body within it self, and the giving it two or more Heads they would have reckoned making a Monster of it: For that the primitive Bishops would have been so far from turning a Monarchy into a Republick, as these Men did in the very worst Sense, that their constant unanimous Doctrine was, That one Bishop in one Church was the only proper appointed Representation on Earth, of the One God, and One Mediator in Heaven; and that the invisible Communion with the One was only to be maintained by a visible Communion with the Other, since the Holy Ghost, who was the Bond of this Union, dispensed his saving Graces, which were the Cement of it, mostly, (if not only,) in the Ordinances of Religion administered by, or in Subordination to this one Bishop, and above all by the Sacraments. Baptism, in their account, was the Ordinance of Admission into the Christian Church; there the Title of the Recipient
to

to the Promises of the Gospel, and the Purchase of his Saviour's Blood commenced ; and there, as at their first Spring and Source, the living Streams of Grace and Salvation began to flow : As the Eucharist they looked upon to be the main Channel in which they glide on, gather Strength, and increase. In consequence of these Principles, the pious Ancients would have looked upon the setting up more Bishops than one in the same Diocesan Church, as a Step to the Blasphemy of more Gods than One ; and every other Altar than his, in the same Bounds, they would have pronounced the most daring Rebellion against the Institutions of Heaven. Now, if we take a summary View how the opposite new Scheme, thus contradictory to the Practice and to the Principles of the Christian Church, was pretended to be supported, we will find that all that could be produced for it, amounted only to some Facts, either nothing to the Purpose, or contradicted by the best Judges. Thus they run up as far for a Precedent as the Apostles, who, they said, governed the Church in common, each having the same Authority in every Part of it, none having been then appropriate : But they owned at the same Time, that the Character and Commission of the Apostles was in several Respects extraordinary, and in some, intirely personal. And they could scarce be ignorant, that the best Divines and Antiquaries have, from several Texts of Scripture, inferred that the Apostles divided the then known World among them, so that each had a proper Province for his Labours, and never intererred with Churches converted and settled by another. And as this Opinion hath a considerable Countenance, both in the sacred, and other earliest Records of the Church, it is certain that those they constituted their immediate Successors, they confined to particular Districts, and fixed in one Place.

Their next Instance was in the first Converts from *Judaism* and *Gentilism*, who, they said, continued to have different Bishops, even in the same City. But this was quite foreign to the Case ; because, if ever it did obtain,

it

it afforded no Example of co-ordinate Heads and Governors of the same Flock. Besides that it does not appear certain that ever it took Place. It is rather probable, that the obstinate Prejudices of the *Jews* were conquered, and the old and new *Peculium* quite incorporated, before the apostolical Age was altogether elapsed.

Then there were some Instances of Co-adjutors urged. But these in the primitive Times were very few. For they had then no Notion of Non-residence, never undertook the Office of a Bishop, and discharged it by another, and had no By-Ends to serve. And when this was granted to some old Men, the Authority lodged singly with the senior original Bishop ; he was the sole Fountain of that, as well as the Centre of Communion.

After this, there was a wide Leap made, and they lighted in the dark Period of our own *Scottish* History, and pretended to grope out Bishops at large, where others had gloried in the fancied Discovery of Presbyters without any Bishops at all. But both Mistakes were owing, in a great Measure, to the want of certain and sufficient Light, which yet, such as it is, hath been fully shewn to favour neither. This Mistake I am now noting, was adopted upon the single Credit, at least instructed merely by the Authority of the most credulous, and of Consequence the most fabulous Historian we have, *Hector Boece*, and of an Author or two, of Character indeed, but who, without Inquiry, had copied from him and from *Buchanan* : As this latter had designedly taken up with *Boece's* Errors, rectifying only some gross Blunders in his early Chronology, on purpose to patronize his own vile Schemes. But as this hath been lately made out by Mr. *Innes*, with Abundance of critical Learning and Accuracy, I shall leave Mr. *Boece* with the single Observation, That his principal Voucher *Veremundus*, never Mortal seems to have seen, but himself.

Now, who would have thought, that out of such mean scanty Materials as these, any considerable Superstructure should have been raised ; had not the Zeal, (or some o-

ther Reason) of the Champion of the Party put him upon writing a Pamphlet, and adding a Book in Support and Supplement of it : But he made up the Defect in Argument, as well as Bulk by strange Misrepresentations of real and pertinent, and a tedious Descanting upon false or or foreign Facts, together with a shameless Farrago of malicious and groundless Insinuations, rude and low Banter, and trifling inaccurate Criticisms.

But after this Account of so forlorn a Cause, and so proper an Advocate for it, it may be excepted against as needless, the taking even this short Notice of it. And indeed, since that untimely and ill-fated Production of the College (as it was called) had so few Days, having never exceeded the Years of Pupillarity, for it was born only in 1720, and expired before the End of 1731, and has now for some time been buried, I would have inclined to let it rest in Silence and Oblivion, had there not been such Pains taken of late, to conjure up the Ghost of it, which daily proves itself more and more to be a very unquiet, turbulent Sort of Spirit ; which made me think it worth the while, to contribute my Endeavours to lay it again.

And it being on this Account proper, if not necessary, to begin with this Subject, the mighty Patron of the now extinct College might take it amiss, and perhaps (as he seems very well disposed for it) turn captious and make a Clamour, if I should go to another, without saying any Thing about the Election of Bishops, which he may pretend is a Controversy still subsisting. But all I think necessary at this Time to say, *en passant*, as it were, is That altho' he enlarged much, he was so far from establishing any Thing, that he was all along quite wide of the Merits of the Cause, or even the true State of the Question, in that his favorite Point ; and that the Footing we are now upon, he is himself, by all Principles he has, or possibly can advance, bound to approve of ; because it has, in the Sanction of it, the Concurrence of every one he can plead to have Authority or Concern in it, and

and all their several Interests very well consulted by it. It is the Deed of all his old Friends, who were in Life at the Time it was enacted, and as near our civil Constitution as can be said to be necessary, and our Circumstances will admit of: At the same Time that our Disadvantages, with Respect to them, are repaired from the primitive Model. The Rights of the Bishops are fully secured by waiting for a Mandate from them, and their being the ultimate Judges of the Fitness and Qualifications of the Person they are to receive into their Order. The Clergy of the District, by having the Right of Election reverted into their Hands, are secure against having any Bishop imposed, or obtruded upon them against their Wills; and the Lay-Members of our Communion (whom it is impracticable and unnecessary to convene altogether) are supposed to have their Consent and Concurrence taken in by their respective Pastors; or if they should be wanting in this, which both Duty and Prudence make incumbent upon them, and make any Way an exceptionable Choice, the thing being done openly, and some Time always intervening betwixt the Election and Consecration, there is still Room for entering their Dissent and the Reasons of it: And there is no Place, sure, for Complaint, while there has been no Promotion made, against which there has been the least previous Reclaiming; and that good Sense and Generosity we have had so large an Experience of, seem to promise us a Security that they will not strike out, after the Thing is done, against what they gave, at least, a tacit Consent to, at the Time of doing it. I shall only add farther on this Head, that our present Division into Districts has all the Authority, that can reasonably be desired, because indeed, all that is possible in our present Situation.

To proceed then, now to



T H E
A C C O U N T

Of the Settlement in the Episcopal Congregation of DUNDEE, in 1727.

THIS indeed hath been much clamoured against, but scarcely ever so grossly misrepresented, or attacked with such a foul Mouth, and malicious Heart, as by the Author of the *Appendix to the Impartial Inquiry into the Rise and Progress of the ancient Usage of Prayers for the Dead*. We owe him that Obligation, however, that his Calumnies will be the Occasion of doing Justice to Truth, while it can be instructed beyond Contradiction. I shall deduce that Affair therefore, and vouch the Account I give of it, unexceptionably in every Step. And whereas he, like his Author *Boece*, adduces Vouchers, whose being authentic depends too much upon his single Credit and Testimony, the Originals of some of which, if ever he saw himself, I never could find any one else that did : All the Deeds or Letters I shall adduce in this, or the succeeding Part of the Work, on the Side I defend, are ready to be produced in the Originals, to any that want or desire that Satisfaction, by Bishop *Raitt* at *Dundee* ; and for what I affirm on the other Side, I appeal to the Originals in the Hands they are properly lodged, and who alone can produce them.

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The best, because I think the fairest and most satisfying Way, to show how entirely regular this Settlement was, in all the Steps and Circumstances of it, will be to prove from undoubted Documents, that it was altogether conform to the Constitution and Rules of the Church, and the Practice of the Place where it was brought about, in former Vacancies.

The Bishops that were turned out upon the Revolution, wherever they resided, retained still the Direction of Ecclesiastical Affairs in their proper Dioceses, and confined themselves to them alone. And as the Ordinary of any Place died out, tho' another Bishop happened to live within the Bounds, the ordering every thing relating to the Church within the vacant District fell to the Arch-Bishop of *St. Andrews*, and upon his Demise, to the Bishop of *Edinburgh* as Vicar-General, who was then the worthy *Dr. Rose*.

We have a Proof and Confirmation of this, in the first Settlement in the Episcopal Congregation in *Dundee*, after the Revolution. For our last legally established Primate, as well as *Mr. Drummond* Bishop of *Brechin*, in whose Diocese it was, having died before *Mr. Robert Raitt* (whose Memory is still so dear in the Place, and who had succeeded his Father before the Revolution) the Gentlemen and Heads of Families, in a general Meeting to the Number of sixty, of which *Patrick Ogilvie Esq;* of *Balfour* was Præses, appoint a Committee of themselves to take the necessary and proper Measures for settling a Successor : and this Committee continue the same Præses, who, by their Direction, and at their Sight, wrote a Letter of Invitation to *Mr. James Goldman*. As soon as they were certified that *Mr. Goldman* was willing to accept, *Mr. Robert Norrie*, who had been Colleague to *Mr. Raitt*, at their Desire, and by their Appointment, wrote to the Bishop of *Edinburgh*, to have the whole ratified and confirmed by him, who, sometime after, returned them this Answer, directed to *Mr. Norrie*.

Rev.

Rev. Brother :

“ I thought that Mr. *Goldman* had been settled among
 “ you, while the late Lord St. *Andrews* was alive, and
 “ doubted not of your having got his Approbation to the
 “ People’s Choice. Mr. *Goldman*, I shall not doubt, is
 “ a very worthy Church-man, seeing he is pitched on to
 “ serve in the Ministry among you ; and were it other-
 “ wise, I presume you would have given me some Notice
 “ by your last. However, I wish I had got some Testimo-
 “ ny about him, under two or three Hands of some of
 “ our Brethren, seeing that he is unknown to me. But
 “ because that the People’s Choice of him, and your
 “ Desire to have it ratified, is a virtual Certificate of
 “ his Fitness and Ability for the Work he has underta-
 “ ken, I do therefore, if Matters be so, testify and ex-
 “ press myself well satisfied with his exercising the Mi-
 “ nistry at *Dundee*, and heartily pray God to bless both
 “ his and your Labours among that People. ” I am,

S I R,

Edr. Aug. 20th,
 1704.

Your very affectionate Brother,
and Servant.

ALEX. *Edinburgen.*

P. S. “ Pardon the Slowness of this Return : For to
 “ tell you truly, your Letter fell by my Hand, and I
 “ had enough ado to recover it, and forgot Mr. *Gold-*
 “ *man*’s Name. ”

Nay, so little Notion had any, who espoused Episco-
 pal Principles then, of Settling a Pastor to themselves wi-
 thout the Concurrence and Approbation of a Bishop ; or
 when the Diocese was vacant, of having Recourse to a-
 ny other than the Bishop of *Edinburgh*, that even they,
 who did not keep their Steadiness to right Principles in-
 tire, yet did not so far recede from them, as not to shew
 a Willingness to hold them fast in this : For when some,
 upon mistaken political Views, had called Mr. *William Cock-*
burn

burn to Dundee, they too, apply to the Bishop of *Edinburgh* for Institution : Who, altho' he was a man of too much Stauchness and consistent Conduct to grant it, yet upon their representing that worse would follow, if the Step were directly condemned ; in his Answer to them he shows himself willing to connive at it.

And when this, and what followed upon it, had divided the Congregation, and sown the Seeds of Misunderstanding between the Pastors, Mr. *Norie* and Mr. *Goldman* themselves, we find Dr. *Rose* interposing as the Ordinary of the Place in earnest, giving a Commission to, and devolving his Authority upon a Bishop who lived near to it ; but who, without this Warrant, had as little Power as Inclination to have entemedled : For thus he writes to Mr. *Falconar* at *Cairnbee* :

Rev. Brother :

“ I am extremely afflicted with the divided State of
 “ our Church-Affairs at *Dundee*, and so much the more,
 “ that by the different Accounts I have of them, and
 “ the various Views that are, or may be among that
 “ People, I know not what acceptable or healing Expedient to offer unto them : The Circumstances of
 “ Things, and the Temper of some may vary so far
 “ from my Sentiments, that perchance, what I should
 “ offer, instead of the desired, might have a quite contrary Effect. Wherefore I rather wish, to have from
 “ themselves their own Sentiments in that Matter : and
 “ upon what Terms Unity and Order is once again to
 “ be settled firmly among them. This, I conceive, is
 “ not easily and effectually to be obtained, unless that
 “ some Person of Prudence shall negotiate this Matter.
 “ Wherefore, as formerly you have given yourself Trouble in this Affair, so I earnestly intreat, that once
 “ more you would be so charitable and good, as to employ yourself that way, and that, as soon as you can.
 “ I know there are not wanting at *Dundee* several worthy Gentlemen, of great Sense and no less Temper,
 “ whom

“ whom you may consult with, and when you have
 “ founded them, together with Mr. *Norrie* and Mr. *Gold-*
 “ *man*, let there be a Meeting appointed, that what Ex-
 “ pedients may be thought necessary for healing of
 “ Breaches may be proposed and canvassed, and let me
 “ know what they are, how they are accorded to, or by
 “ whom, and upon what Grounds they are opposed :
 “ After which, if need be, I shall interpose as fully and
 “ effectually as I can. Mr. *Goldman* has been with me,
 “ and professes himself most willing to go into any heal-
 “ ing Measure, and I think I may promise the same for
 “ Mr. *Norrie* : and these two according, I hope your
 “ Work shall be the more easy ; and I pray God to direct
 “ and prosper you. I am only sorry to hear that some
 “ make Doubts of Mr. *Goldman*’s Right to officiate at
 “ *Dundee* ; sure I am, he has the same Right the primi-
 “ tive Presbyters had, the Order of his Superiour, with
 “ the Consent of the People. He is not indeed by the
 “ Forms of law inducted to a Church, nor intitled to a
 “ Benefice ; but that hinders not why he may not have
 “ a compleat Ecclesiastical Right to a Charge over a
 “ Flock of a willing People, and being ordered so by his
 “ Bishop. Sir, I shall say no more save, that

I am

Edin. June 5th, Your most affectionate Brother,
 1715. and Servant.

ALEX. Edinburgen.

Here we find the good Bishop insisting upon the Vali-
 dity of the Institution he had given to Mr. *Goldman*, clai-
 ming the Obedience of both Clergy and People at *Dun-*
dee, and proposing to exert his Authority to compose
 their Differences, if they did not make them up without
 it, as being their proper Ordinary, in the Case of Desti-
 tution they were in. And as he was universally acknow-
 ledged for such, not only here, but in all vacant Districts
 over the whole Kingdom, none ever did, or can deserve
 that honourable Station better : For none ever admini-
 stred

stred our Ecclesiastical Affairs with more Steadiness, Moderation and Prudence. The greatest Error he fell into was, the not getting those he advanced to the Episcopate canonically settled in Sees ; but this was rather a Misfortune in the Event, which altho' he did not foresee, yet we no sooner suffered the irreparable Loss of him, but it was sadly felt, and the Effects of it not quite over to this Day.

These were all the regular Settlements, by any ordinary Rules in the Episcopal Congregation at *Dundee* before that of Mr. *Raitt* in 1727. And was it not reasonable, indeed natural in those that called him, to observe the same Rules to proceed by, which Precedents on the Spot, and really the general Practice in all orderly Congregations in the Kingdom, had pointed out to them, viz. The applying to the Bishop of *Edinburgh*, and having their Choice confirmed by him. The District was then undeniably vacant. Mr. *Norrie's* Claim had died with him, and Mr. *Ouchterlony* had not so much as put in any. Nay, so uncontroverted was the Right of the Bishop of *Edinburgh* to the Jurisdiction of the Place, in the Situation it was then in, and so little Thought had Mr. *Ouchterlony* of having a Title to it himself at that Time, that he had wrote to the same Bishop of *Edinburgh*, to have Mr. *Norrie's* Nomination of him for one of the Ministers of the Place confirmed and ratified. Which Letter he read in a public Company, the Night of Mr. *Norrie's* Burial, so that the Tenor of it can still be proven.

It is true indeed, Mr. *Ouchterlony*, tho' he was not then come to reside in the Town, yet lived in the Neighbourhood, and there were other Bishops much nearer than the Bishop of *Edinburgh*, but they who called Mr. *Raitt* had never been taught, nor accustomed to think, that the mere Neighbourhood, or even the Residence of a Bishop among them gave him any Title to their Canonical Obedience. During a great part of the time, that the Predecessor of him they now apply to, had ordered all Church-Affairs among them, and particularly, when he

interposed in all the three Instances taken notice of above, the Bishop of *Dumblane* was living, and generally loved and esteemed among them, and for several Years of this interval, the Bishop of *Aberdeen*, and the very learned and worthy Mr. *Sage* resided in the Neighbourhood, and yet they never thought of addressing any of them in any Settlement that occurred, or Division that happened among them : Nor would these worthy Clergymen have taken it out of the Bishop of *Edinburgh's* Hands, tho' they had been applied to.

And as for Mr. *Raitt* himself, had he not good Ground to believe that the Charge of the District, in the Situation it was in, belonged to the Bishop of *Edinburgh*, exclusively of all others ? For he had been admitted to Trials by the Presbytery of *Dundee*, August 12th 1712, (as the Records of that Day bear) upon a Letter from him requiring them to do so ; and upon their Recommendation he had been ordained Deacon by him upon the 25th of *October* the same Year.

He knew, and the Records testify, that no Candidate for holy Orders had been received by that Presbytery any other Ways, Mr. *Dundas* not excepted ; and that all of them had been ordained by him, or by his Order ; nor had any been collated to any Charge within the Bounds by any other Hand.

He had himself got Letters of Institution from him to the Meeting-House of *Kirriemuir*, in these Words,

Revd. Brother,

“ We being now well informed, of your being put into
 “ the Order of Priesthood, by our Right Reverend Brother
 “ the Lord Bishop of *Aberdeen*, and having received a Letter from the Right Honourable the Earl of
 “ *Strathmore*, and several Worthy Gentlemen concerned
 “ in the Paroch of *Kirriemuir*, signifying their earnest
 “ Desire to have you to officiate in divine matters in
 “ that Place, and that they have laid down Measures for
 “ your Encouragement and Provision. We therefore,

“ as by these Presents, do give our most sincere and
“ hearty Thanks to all these Persons of Honour and E-
“ steem for their Care of, and Zeal for the Church’s
“ Honour and Interest ; so likewise hereby you are desi-
“ red to comply with their Invitation to you, and hereby
“ you are authorized for that Effect. Wishing and ear-
“ nestly praying God to fit, furnish you out and strength-
“ en you, that you may perform it with much Success,
“ to the Glory of God and the great Edification and
“ Benefit of the People under your Care. ” This is
from

S I R,

Edr Aug. 17th
1713.

Your most affectionate Brother,
and Servant,
ALEX. Edinburgen.

Matters therefore having stood thus in the Place he was to leave, and that he was to be brought to, and indeed at that time over the whole Country, he might well think the People that called him, were fully warranted in applying to the Bishop of *Edinburgh* solely, and that he was right in being directed by him, and absolutely safe under his Authority.

And accordingly, in exact Conformity to the former Settlement, after the proper previous Steps were taken in, or by Appointment of a general Meeting, there was a Gentleman of undoubted Honour and Probity sent to the Bishop of *Edinburgh*, to give him an Account of the State of the Place, and all that had passed, and to desire his confirming what they had done, and giving Institution upon it to Mr. *Raitt*. The Gentlemen soon returned with the following Answers.

I. To the Gentlemen of the Episcopal Communion in
Dundee.

Gentlemen :

“ I thank you for acquainting me with your Proceedings

“ dings, as to the Affair of your Meeting-House in *Dun-*
“ *dee*, since the Death of the R. Revd. Bishop *Norrie* ;
“ and that you have elected the Revd. Mr. *James Raitt*
“ to be your Pastor. I think you have in every Step a-
“ cted regularly and decently.

“ Therefore, and in Compliance with your just and
“ reasonable Desire, I do approve and confirm your Ele-
“ ction of the said Revd. Mr. *Raitt*, and have acquaint-
“ ed him of the same : Which will be a sufficient War-
“ rant to him to leave his present Charge, and accept of
“ that to which you have called him in *Dundee*. And
“ being hopeful that he will be an Instrument of pro-
“ moting the Glory and Service of God, I pray for a
“ Blessing to his Labours among you. ” And am

Gentlemen,

Greenhall, Your very affectionate, obedient, and
March 3d, 1727.

humble Servant.

JOHN Edinburgen.

II. To the Revd. Mr. *James Raitt*.

Revd. Sir,

“ Having considered the Election, made by a confi-
“ derable Number of the Gentlemen and others concer-
“ ned in the Meeting-House of *Dundee*, of you to be their
“ Pastor, I do approve of the same, and pray for all good
“ Success to you in your holy Ministry among them,
“ and am,

Revd. Brother,

Your affectionate Brother,

Greenhall, March 3d 1727.

Jo. Edinburgen.

Upon Receipt of these Letters, a Committee appointed
by the general Meeting for that Purpose, wrote this Invi-
tation to Mr. *Raitt*.

Revd. Sir :

“ We presume that before this you are certified of
“ your

“ your being regularly elected a Pastor of this Congrega-
 “ tion in the Room of Bishop *Norrie* deceast, and of the
 “ Bishop of *Edinburgh*’s Approbation and Confirmation
 “ thereof by his Letter to us. Wherein we are advised
 “ by his Lordship, that he has likewise wrote to you,
 “ notifying to you his said Approbation, and warranting
 “ you to leave your present Charge, and to undertake
 “ that of this Place : So that we do, with the greater
 “ Confidence, expect your Compliance with our said E-
 “ lection. Wherefore not doubting thereof, We Un-
 “ dersubscribers, being impowered by the rest of the Con-
 “ gregation thereto, do, with all that Earnestness which
 “ becomes a christian People, call and invite you to re-
 “ side and exercise amongst us the Offices of your holy
 “ Ministry, in the Room of the R. Revd. Bishop *Norrie*
 “ deceast, and as his Successor in the pastoral Office wi-
 “ thin this Congregation : And we do with the same Ear-
 “ nestness intreat the Benefit of your Ministry upon the
 “ next Lord’s Day, in Regard the holy Festival of *Ea-*
 “ *ster* is so near at Hand. Praying all Happiness to
 “ you. ” We are, with profound Respect,

Revd. Sir,

Your most affectionate, and
 most humble Servants.

John Wedderburn
George Ramsay Junr.
Robert Graham.
Geo. Dempster.

John Kinloch.
Cha. White.
William Guthrie.
Ja. Rattray.

Nor was this a single Instance in which this same Bi-
 shop of *Edinburgh* was applied to, and interposed his Au-
 thority in the Affairs of this District. The Gentlemen
 who, a little before this, had set up a Meeting-House at
Caralston, had their Design approven and confirmed, and
 the Clergyman made Choice of, collated by him.

• But there are several material Facts and Circumstances
 in *Mr. Raitt*’s Settlement, that will be cleared up, in vin-
 dicating it from those calumnious Aspersions with which

Mr.

Mr. Dundas has endeavoured to load it, and which I shall now examine particularly.

I. He says that of 101 Persons that had been called to Mr. Norrie's Bedside, while he was settling his Succession, only five (and three of these near Relations of Mr. Raitt's) dissented, the rest having gone unanimously into his Nomination of Mr. John Ouchterlony. And for this he vouches a true List in his Custody.

It is a bad Omen, they say, to stumble in the Threshold, and he who begins with a Lye, is not likely to proceed with great Regard to Truth. He must have more than an ordinary Share of Impudence (and Imprudence too) who utters a Falshood, on the Spot where it is well known to be so, and can be convicted by many yet living.

I do not intend in the least to reflect on Mr. Norrie's Character, or impeach his Memory at all. He shall, undisturbed for me, enjoy intire that Love and Esteem with his Friends and his Flock, which his open friendly Temper and ministerial Labours intitle him to. But, I think, I may say that this way, Mr. Dundas tells us, he took at last with his People, was odd and unprecedented in itself, and not very fair and equal to them.

There is, for what I know, not another Instance to be found, of settling a spiritual Succession by a formal Death-Bed Deed, and sure I am it was condemned by more ancient Councils than one. For the 76th Apostolical Canon discharges in express Terms, the settling an Ecclesiastical Office according to the Affections of Men, and bringing it under the Law of Inheritance. And the 23^d Canon of the Council of *Antioch* forbids a Bishop to appoint his own Successor, at the Point of Death, and if any such thing be done, the Provision is declared to be null. And well it may, for it is as much at least reprobated by Reason and Justice, as the Law does it in the smallest heritable Subjects.

Nor do the Congregation appear to have been well used in this. People brought before a dying Man (especially when

when they like and value him) will be very shy to oppose or contradict him : For even the best and calmest Tempers are not proof of this on a Sick-Bed. Accordingly when it was found, how much Mr. Norrie was fretted at not coming into his Proposal, or even requesting the shortest Time, as to next Day, to consider of it ; they came indeed generally to give such a Consent as Silence can be interpreted for in such a Case. However, it was not always so, for notwithstanding all the Art that was used, in picking and grabbing the Companies that were brought in, I have heard a Gentleman, for a Swatch of the rest, very lately declare, that he was one of ten that were called at a Time, six of whom declared against settling a Successor during the Life of their Pastor.

But not to plead upon single or nameless Testimonies, the Gentlemen and others who had been thus convened, had certainly too much Sense, not to know how far they had engaged, and too much Honour and Conscience to deny or dissemble it, nay to act immediately in flat Contradiction to it. And here is an authentic Document of what followed, the very Evening of Mr. Norrie's Interment. viz.

“ List of the Episcopal People of the Meeting-House
“ of Dundee met at the said Burgh the 2d Day of February,
“ 1727.

The Laird of Ardownie
The Laird of Auchinleck
Mr. Charles White Mert.
Mr. Geo. Dempster Mert.
John Smith Mert.
Dr. Alexr. Arbuthnot
Wm. Guthrie of Clepinton
Dr. John Wedderburn
John Brown Mert.
Dr. George Raitt
Sir Ja. Kinloch of that Ilk

The Laird of Fintrie
The Laird of Craigie
Dr. John Kinloch
James Young Apothecary
Geo. Kid Yr. of Craigie
* The Laird of Turfbeg
Mr. Tho. Wilson Mert.
* John Brown Brewer
* Robert Guthrie Mert.
Wm. Donaldson Mert.
Alexr. Creighton Burg.
John

- | | |
|---------------------------------|----------------------------------|
| <i>John Wedderburn</i> Yr. of | <i>And. Tod</i> Mert. |
| <i>Blackness</i> | * <i>John Will</i> Taylor |
| <i>The Laird of Baldovan</i> | <i>And, Gray</i> Brewer |
| * <i>Dav. Auchinleck</i> Mert. | <i>Wm. Murray</i> Taylor. |
| <i>Thomas Kid</i> Mert. | <i>The Laird of Balfour</i> |
| * <i>James Smith</i> Mert. | <i>John Crockat</i> Mert. |
| <i>John Scot</i> Mariner | <i>Thomas Henderson</i> Mert. |
| * <i>Harie Ogilvie</i> Mert. | <i>Thomas Guthrie</i> Apothe- |
| * <i>And. Morison</i> Mert. | cary |
| <i>John Ker</i> Baxter | * <i>James Laird</i> Mert. |
| <i>James Rattray</i> Brewer | <i>James Lyon</i> Mert. |
| * <i>Ja. Duncan</i> Mert. | <i>Ja. Kinloch</i> Yr. of at Ilk |
| * <i>Alexr. Robertson</i> Mert. | <i>Mr. John Hill</i> Mert. |
| <i>John Guthrie</i> Mert. | <i>Da. M'kenzie</i> Gunsmith |
| <i>Geo. Ramsay</i> Mert. | <i>Wm. Allan</i> Mariner |
| <i>Ja. Johnston. Clepinton</i> | <i>John Mawer</i> Dyer |
| <i>James Jack</i> Taylor | <i>Henry Smith</i> Mert. |
| <i>John Carnegie</i> Stabler | * <i>The Laird of Horn</i> |
| <i>Da. Matthew</i> Dyer | <i>James Manderston</i> Mert. |
| * <i>John Martin</i> Brewer | <i>Dyer.</i> |
| * <i>James Ramsay</i> Mert. | * <i>And. Laird</i> Mert. |

N. B. Such in this and the next List as did not concur in the Call of *Mr. Raitt*, and retain to him as their Minister afterwards are marked with an *

“ Meeting of the above People at *Dundee* the foresaid
“ 2d of *February* 1727 Years.

“ The Meeting after Voting made Choice of *James*
“ *Kid Esq;* of *Craigie* to be *Præsides*, and *Mr. Thomas*
“ *Wilson* Mert. to be Clerk.

“ The said *Præsides* represented to the Meeting, That
“ the *R. Revd.* and worthy Bishop *Robert Norrie* was
“ dead, and therefore craved the Meeting would give
“ their Opinion, if or not his Place, as Pastor of *Dundee*,
“ was vacant : And accordingly the Vote being put, it
“ carried in the affirmative, *Nemine Contradicente*, ex-
“ cept Captain *Andrew Morison* and *Mr. John Hill*.

“ Then

" Then the Præses having proposed, that a Message
 " should be sent to the surviving Pastor Mr. *James*
 " *Goldman*, intreating his Presence on the Occasion, it
 " was, without voting, agreed to. And accordingly Dr.
 " *Kinloch*, *George Dempster*, and *George Ramsay* before
 " designed, were sent. And that Mr. *Goldman* might be
 " apprized, what they were of his People that wanted
 " him, the said Gentlemen were desired to take the a-
 " bove List along with them. The said Gentlemen be-
 " ing returned, reported that they had waited on Mr.
 " *Goldman*, acquainted him, what of his People they were
 " that wanted him ; but that he declined to come. At
 " which some being surprised, asked if Mr. *Goldman* was
 " previously acquainted with the Meeting. Upon which
 " *Fintrie*, Capt. *Brown*, and *George Dempster* above de-
 " signed, told they had acquainted him with it, this fore-
 " noon at Ten o' Clock.

" The Præses proposed that a Committee should be
 " appointed, to prepare Matters for a general Meeting,
 " which was proposed to be, in Mr. *Wilson's* House in
 " this Place, *Tuesday* next, the 7th of *February* instant,
 " at Two o' Clock Afternoon : And for that Effect,
 " named the Laird of *Fintrie*, *Blackness* Yor. *James*
 " *Ramsay*, *George Dempster*, and *John Brown* Mer-
 " chants ; Dr. *Kinloch*, *John Martin* and *James Rat-*
 " *tray* Brewers ; *James Johnston* Clepinton, Dr. *Wedder-*
 " *burn*, *David Mackenzie* Gunsmith, *John Mawer* Dy-
 " er, the Laird of *Turfbeg*, *Charles White* Mercht. and
 " *William Murray* Taylor ; and that it should be in a
 " special Manner recommended to the said Committee,
 " to think upon a Method (by applying to Mr. *Goldman*
 " for an Intimation from the Pulpit or otherwise) of ap-
 " prising all concerned of the said general Meeting : so
 " as that none should pretend Ignorance. To all which,
 " the Meeting, without voting, agreed. And according-
 " ly gave Power to the said Committee, in Manner a-
 " bove-written. And appointed *George Dempster*, and,

“ in his Absence, *John Brown* Mert. to convey them,
 “ and nominated seven of them to be a Quorum. ”

James Kid.

Thomas Wilson Clerk.

*Meeting of the within-mentioned Congregation at Dundee,
 the 7th of February, 1727.*

“ The Meeting, after voting, re-elected the Laird of
 “ *Craigie* to be Praes, and Mr. *Thomas Wilson* to be
 “ Clerk ; then the Minutes of the former Meeting were
 “ read, and the Committee desired to make their report,
 “ which they did, as follows. viz.

“ That upon Mr. *Goldman's* Refusal to make the Inti-
 “ mation from the Pulpit, there were four of their
 “ Number, viz. *Fintrie, Blackness* Yor. *Charles White*
 “ and *John Brown* Merchts. appointed, to intimate the
 “ Meeting to every single Person, as they came into
 “ worship on Sunday last ; which the Gentlemen ac-
 “ quainted the Meeting they had accordingly done. ”

“ The Persons afternamed, being, for Want of due
 “ Intimation, absent from the former Meeting, craved
 “ their Names might be insert in the Minutes of this,
 “ which accordingly was done, as follows. ”

Robert Mattheson

Thomas Young

James Kor

Patrick Coupar

John Constable

David Abbot

Alexander Thomson

William Millar

Alexander Guthrie

Thomas Millar

Alexander M^donald

David Raitt

James Low

Robert Hill

James Gray

William Morrice

Robert Gib

James Robertson

Henry Beattie

* *Robert Meal*

William Tasker

Robert Brown

James Craighead

James Yeaman

James Coupar

Alexander Neish

Mr. Patrick Creighton

by Dr. *Kinloch.*

“ The

“ The Persons last above-named, being askt, if there was a Vacancy or not, all agreed there was. And the Question being put to the Meeting in general, if they adhered to what was done in the former Meeting, it carried in the Affirmative, *Nemine contradicente*.

“ Then the Question being put, who should be pitched on to fill the Vacancy, occasioned by the Death of the R. Revd. Bishop Norrie, the Meeting unanimously named Mr. *James Raitt*, Minister of the Gospel presently at *Kirriemuir*.

“ It being proposed to Name seven People to call the above Mr. *James Raitt*, and to apply to our Spiritual Governours to remove him from his present Charge, and authorize him to exercise his Office of Ministry here, the Meeting unanimously named *Robert Graham* of *Fintrie*, Mr. *Guthrie* of *Clepinnton*, Dr. *John Kinloch*, Dr. *John Wedderburn*, Mr. *George Dempster*, Mr. *George Ramsay* and Mr. *Charles White* Merchants in *Dundee*, and added to them *James Jack Taylor*, and *James Rattray* Brewer, and appointed any five of them to be a Quorum, and appoints Mr. *George Dempster*, and in his Absence, *George Ramsay* to be Convener of the said Managers. ”

James Kid,
Thomas Wilson Clerk.

The Committee accordingly drew up the Call which is insert before. But I cannot go to another of Mr. *Dundas's* Exceptions against it, without first asking him, if the List, he says, he has in his Hands, has any thing of the Authority of this Voucher? Has it the Subscriptions of those who severally gave their Vote and Opinion? Or is it drawn up in their Presence, or by Persons chosen and entrusted by them? If it be neither of these, I need not tell him, how easy it is to make up Lists, and that he might even have added a Cypher to his Number, if he had pleased. I shall only ask him further about it, If Mr. *Goldman*, the surviving Pastor's Name be in his List? And my

Reason is, that I have been very well informed, that he declared pretty early, as well as publickly, that he had never given, nor ever been asked his Consent to any such Deed or Nomination of Mr. Norrie's.

2. But Bishop Fullarton, as Mr Dundas alleges, had been restricted by the College, and confined in his Authority, to the District of Edinburgh allenarly.

But what Right had Bishops at large to cramp the Powers of a Diocesan, and clap their Shackles thus upon him? Mr. Dundas is very ready, on other Occasions, to cry out against Innovations; but this, as appears from what has been already said, is one of the worst sort of them: ever an inverting and and reversing the whole Constitution of the Catholic, together with that of our National Church. I shall not stay to enquire, whether he really did, or could have done this; but the Story, as it is told, is such a Reflexion on Mr. Dundas' College, that he should think himself concerned to vindicate them. For it is said, that some Time after Mr. Fullarton's Election to the See of Edinburgh, when they had got their Numbers increased by a new Promotion or two, their Clamours, and his Inclination to Peace, were such, that he subscribed a *Charte Blanche* to them. Which if they filled up, as Mr. Dundas alleges, it was such a Breach of Confidence, such an Indignity to his Person, and Injury to his See, and the Presbyters that elected him, as could never be presumed to be his Intention; and so it was much more certain, that it was a great Reproach upon them, than it was any Obligation upon him. But here we affirm nothing, let Mr. Dundas who knows the Story, and seems to have seen the Deed, account and answer for it.

3. He insists further, That four Bishops had wrote to Mr. Raitt from Edinburgh, ordering him to desist from officiating in Dundee, and to retire to the Congregation from whence he came.

Mr. Raitt indeed owns, that he did not then, nor does he yet know, that canonical Obedience extends any further than to the proper Ordinary of the Place; nor is he aware

aware, that any other Bishop or Bishops can, without breaking in upon all Order and Regularity, interfere in a District, that does not belong to them, or lay any obligatory Commands on the Clergy in it; unless they were sitting in Synod, which these Bishops did not pretend to be, as by the Principles established above, they had no Right to it, nor any Authority any where, being all Bishops of the new Cut at large. Besides as they got any Just Authority, they got better Light and truer Notions, and either tacitly homologated it, or by express Deeds ratified and confirmed it, as Bishop Millar very soon did.

But Bishop Fullarton, he asserts, *was imposed upon by Mr. Robert Carnegie, who went to him from the People of Dundee, and took Advantage of the dosed Condition in which he found him.*

This indeed is a very heavy Charge, both against the Employers and employed; but where is the Evidence of it? Where will this Defamer of the Living and Slanderer of the Dead, at last stop? What will he stick at? I need sure make no Apology for some Warmth and Indignation at his vile Insinuations and rude Insults upon the Memory of a deceased Gentleman, whom I personally knew and highly valued, (as every body that knew him, did) upon account of his unfulfilled Character, and staunch right Principles; and particularly that very Integrity and Veracity of which he is represented as utterly devoid, by this Disturber of the Ashes of the Dead, this Venter of Calumnies at Random. For what Proof doth he bring for this so gross a Reflexion? Nothing at all but his own Assertion; and he is perhaps the single Person that would have said it: So that it resolves at last into the Jealousies and Suspicions of a gloomy depraved Mind. I can tell him upon much better Grounds, even the Relation of the worthy Gentleman himself, That he found Bishop Fullarton, tho' very weak, yet as intire in all his Faculties as any old Man he had ever seen; and Mr. Dundas himself hath furnished us with one Proof of this, in the Letter he inserts from him to Bishop Duncan; as it appears likewise from it, that

Mr.

Mr. *Carnegy* had given him an attested Detail of the whole State of the Case. Nay, as I have heard him declare, did not conceal a single Circumstance from him, of what was known, not even of what passed in Mr. *Norris's* Bed-room, and carried along with him, and produced a Copy of the Death-bed Deed it self. In Support of which I shall here transcribe it from (as I have good Reason to believe) that very Copy which Mr. *Carnegy* shewed to Bishop *Fullarton*.

“ We **ROBERT**, by the Favour of God, one of
 “ the Bishops of the national Church of *Scotland*, to
 “ whom the Care, Inspection and Superintendency of the
 “ Spiritual and Ecclesiastical Affairs, and what concerns
 “ the Church and Religion in the two Sheriffdoms of *Angus* and *Mearns* is committed : Finding, that thro’
 “ Age, Weakness and bodily Infirmities, and other necessary Avocations, we cannot possibly perform all ministerial Duties and Offices, to our dear People in the Town
 “ of *Dundee* and Parochin thereof, and the other neighbouring Parishes adjacent, that do frequent our Congregation,
 “ as we have hitherto done, and thinking ourself obliged
 “ in Duty and Conscience, to take care that they suffer not
 “ thro’ our Weakness or Absence : And knowing the
 “ Revd. Mr. *John Ouchterlony*, Minister of the Gospel
 “ at *Aberlemnay*, to be a Man of Piety and Prudence, orthodox in his Principles, and of blameless Life ; And
 “ the Generality of the People being apprized of our Intentions, and having signified to us, that they were
 “ well pleased to receive him, as one of their Ministers :
 “ We therefore empower and authorize him, and by
 “ thir Presents he is empowered and authorized to be-
 “ have and officiate as one of the Incumbents and Pastors
 “ of the Episcopal Congregation in *Dundee*, all the Days
 “ of his Life, or ay and while he shall be lawfully called
 “ elsewhere. And that, as fully and absolutely, as the
 “ Revd. Mr. *James Goldman*, the present Incumbent
 “ does, or any preceeding Minister did, or might have
 “ done. Providing always, and by thir Presents it is
 “ specially provided, that this shall be nowise prejudicial
 “ to

“ to our own Right, which at present we are, and for
 “ a long Time have been in Possession of. And we ear-
 “ nestly recommend it to the Revd. Mr. *Goldman*, to
 “ consider him as his Colleague, and to do all that may
 “ be for the good of the Congregation, in Harmony and
 “ Conjunction with him. And we most earnestly de-
 “ sire our most dear and well beloved People to own
 “ him as their undoubted and lawful Pastor, to receive
 “ the Word and Sacraments from him, to apply to him
 “ for Ghostly Counsel, and to submit to his Discipline;
 “ and to give him all that Encouragement and Prote-
 “ ction that christian People owe to one that is sent and
 “ appointed by God and his Church to minister amongst
 “ them, for the good of their Souls. ” Given at *Dun-*
dee, the 12th of November 1726.

Robert Norrie Bp.

I shall only add here, to what I have observed already upon this very singular Deed, That the Narrative and Proviso of it seem to be calculated only for a Helper; and that if the Constitution of Mr. *Ouchterlony* for Minister of *Dundee*, be to be sustained, it appears to be understood of a third Minister: Since Mr. *Norrie* reserves his own Right, and he is not to be presumed to extend his Power to an Event that was not to take place till after it was extinguished. But whatever Title this may be pleaded to give for succeeding Mr. *Norrie* in the Congregation, there can no manner of Claim to the District be founded upon it, since it contains not a Word that can be interpreted that way, and Mr. *Ouchterlony* was not so much as invested with the Character of a Bishop at the time of making it.

5. But to go on with Mr. *Dundas*' Exceptions, he improves upon the last groundless Allegation, and advances another equally so, *That Bishop Fullarton regreted that he had been so abused*: And indeed this was early given out, and a farther Improvement upon it too, which

I wonder Mr. *Dundas* has omitted, That he had retracted what he had done.

But what Foundation or Truth there was in this, or any of the many Stories given out to that Purpose, will appear from the following Letter, which Bishop *Fullarton* wrote to Mr. *Keith* at *Edinburgh*.

Revd. Sir :

" I find there are still some Things upon the Wheel,
 " relating to Mr. *Raitt's* Settlement at *Dundee*, and
 " some Endeavours making to persuade me to alter my
 " Mind in what I have done. I hereby declare, that
 " I firmly adhere to my Opinion, and that no Insinuation
 " on whatsoever shall be able to make me revoke what
 " I have already declared in that Affair. So I desire you
 " to signify so much to the *Revd. Clergy* and *Gentlemen*
 " there ; so as that there be not the least Suspicion
 " given for altering my Mind in that Business. Which
 " I give as my full and final Determination in the Set-
 " tlement of that Congregation, on the foresaid Mr.
 " *Raitt*. This, with my Benediction to you, and all
 " the *Revd. Bretheren* there, " I rest,

Revd. Sir :

Your most affectionate Brother

Greenhall April 9th

and humble Servant,

1727.

J. Fullarton.

Now this, besides the Purpose for which it is adduced, affords a strong Presumption at least, that he either did not know, or did not submit to the Restrictions the College had pretended to lay upon him. It appears, he was not aware of any good Authority, whereby the Compass of his Power was straitned, nor of any Incapacity he lay under, to exercise it in all the Extent his immediate Predecessor had done. Nay, he evidently here retains the Spirit and Resolution to the last, of standing firm to what he had done, in exerting the Prerogative of his See.

6. We are still more indebted to Mr. *Dundas*, he loses no Handle whereby he may give Occasion to set this Matter in a fair Light, and free it of all Objections that can be imagined to ly against it. He says, *Mr. Raitt's coming to Dundee, divided that formerly unanimous Congregation, so remarkable and famed for it's Unity and Order.*

Well, I shall not contest this high Compliment and Encomium with him, tho' the Affair touched on above, in which Dr. *Ross* was obliged to employ Mr. *Falconar*, looks a little awkward upon it. But this I may without Offence, I hope, say, That if their Divisions begun then, they were neither owing to Mr. *Raitt*, nor to those that called him. The Episcopal Congregation had long been scrimped for Accommodation, in the House they met in, insomuch that they had been obliged to take their Turns, and no Person could be present at Worship, but once a Day : The setting up another Meeting-house therefore, should have been no Cause of Animosity or breaking them into Parties. Besides, they had such a Regard for Mr. *Ouchterlony*, and for Mr. *Norrie's* Nomination of him, that there was an Offer made of uniting with him as one of the Pastors of the Place, and that they should be on the same Footing they had been before the Revolution, by each taking his Tour of officiating, either in different Houses, or in one, if it could be found to accommodate the whole Congregation at once.

It is true, Mr. *Raitt* did not think himself at Freedom to own Mr. *Ouchterlony* as his Bishop, upon the Title he set up on at first : Partly for Reasons that may easily be gathered from what has been laid down and proven already ; and partly, because Mr. *Ouchterlony* himself disclaimed then, his being in Communion with the other Diocessans ; but Mr. *Raitt* was far from being singular in this. A great Majority of the Laity, as well as Clergy, were of the same Sentiments, and accordingly elected, and had another Bishop consecrated for themselves. However, as soon as Mr. *Ouchterlony* acquired a Right, which Mr. *Raitt* reckoned he could, consistently with Principle, ac-

knowledge, he submitted to him intirely ; and as he had more Trials, he gave greater and more frequent Proofs of his canonical Obedience, than any Presbyter of the District.

And as to the Title which Mr. *Raitt* himself now has, to be Bishop of the District, it were certainly right in Mr. *Dundas*, not to amuse and delude himself and others with his poor Banter and poorer Arguments, till he condescend upon some one thing that is necessary to compleat it and prove it to be wanting. All the Clergy, except another false Brother, are satisfied that it labours under no essential Defect. Nay, Mr. *Dundas* himself, can on Occasion shew himself convinced of this ; for he applied to him as the local Bishop, for his Concurrence and Assistance in his proposed Settlement at *Rossie*, and excused his Want of dismissory Letters from the District of *Dunkeld*, upon the account of his having been informed, when he was upon the Road to *Craighall* to procure them, that Bishop *Rattray* was gone for *Edinburgh*. And as his having made all due Submission to Bishop *Rattray*, appears still from the Letters that he wrote to him, so now, that his canonical Behaviour might have Witnesses, he brought two of his Friends along with him, Dr. *Colvil* and Capt. *Alexander Stewart*. And one of his principal Supporters in that Project, wrote in the Name of the rest, to the Bishop; which Letter being written so like a good Christian, and a true Son of the Church, shall here have a Place.

Right Revd. Sir :

“ It was put upon me by the others concerned, to have
 “ waited on you, and acquainted you of our designing
 “ Mr. *James Dundas* for our Minister, and to have him
 “ settled either at *Longforgan* or *Rossie*, as should be thought
 “ most convenient ; but as Business will not allow my
 “ coming to *Dundee* this Day, I hope you will excuse
 “ this Trouble, which comes to ask, in Name of all concerned,
 “ your Concurrence to Mr. *Dundas*’ Settlement :
 “ And to convince you that we never designed any irregular

“ gular Step, I refer you to the inclosed. I cannot, I
 “ am afraid, expect your positive Answer this Day, but
 “ will, as soon as it is convenient for you : In the mean
 “ Time, must acquaint you, as Mr. *Dundas* is in this
 “ Neighbourhood, we are loath to lose the Opportunity,
 “ and are to have Worship to morrow, which it is ho-
 “ ped will give no Offence, nor be thought irregular. ”
 I am,

R. Revd. Sir,
Muirton May 28th,
 1743.

Your most obedient,
 humble Servant.
James Mylne,

P. S. “ I wish it may be convenient to write me per
 “ Bearer, that I may shew it to my Neighbours. Which
 “ I am sure will be taken as a Mark of your Favour by
 “ all concerned.

A very canonical Call to Mr. *Dundas* was inclosed in this Letter. Which the Bishop returned, and wrote in Answer, That as soon as there was a Fund ascertained for Mr. *Dundas*' Subsistence among them, and some other Steps of a regular Settlement taken, they should readily have his Concurrence ; and in the mean Time, he frankly gave his Consent, to his officiating to them. Mr. *Dundas* made indeed but a short Stay here, and never gathered this, as he had scattered two Congregations before. However, it were to be wished, that they who encourage him afterwards, would follow this laudable Example, and see that his Conduct be regular in this, and all other Respects. And as far as they have the Honour of Religion at Heart, and are acted by Episcopal Principles, they certainly will do so.

There is one capital Quarrel, that Mr. *Dundas* has with his Bishop, still behind ; that he is what he calls an *Usage-Man*. In taking off this, I cannot but begin with taking Notice, what a singular, unhappy Talent Mr. *Dundas* and his Party have at coining Words of Strife

and

and Debate, to distinguish themselves and others by, with their *Usage-Men* and their *Memento's*: But in all true christian Views, this Party *Shibboleth* is the arrantest, and most unjustifiable Gibberish that can be used. This Charge, however, he gives some Colour to, by founding it on Mr. *Raitt's* having refused to subscribe the *Formula*, a Copy of which he gives: But here he is not free of his ordinary Misrepresentation, for he conceals, what so near a Neighbour as he was then, can scarcely be supposed to be ignorant of. That Mr. *Raitt* was at that Time a Presbyter of the worthy Bishop *Falconar's*, who gave no Concurrence to that Deed, but disapproved highly of it, as for other Reasons, so particularly, because the obtruding and imposing such needless and ill-timed Declarations as that was, is always a ready Way to make Divisions where they are not, and to widen them where they are. And the Event proved he was right, for this was amongst the first and greatest Causes of our late Confusions. And whatever Mr. *Dundas's* Notions of canonical Obedience may be, Mr. *Raitt* has always thought himself bound by it, to pay a proper Deference to the Judgment of his Ordinary, and to do nothing, without his Consent, especially against his Authority.

Now here it may be expected, that something should be said concerning the Usages themselves, since the greatest Part of Mr. *Dundas's* Pamphlet, is taken up about one of them. But this Controversy having been discussed at great Length, and with great Learning, in the several Treatises that were published on each Side of it, about twenty six Years ago, I shall be very short upon the Subject, and refer those who have Leisure, Inclination, and Opportunity, to the Treatises themselves, which will soon discover to them, that where Mr. *Dundas* hath not repeated, he hath only bungled and misrepresented the Part he hath taken in it: For the publishing which at this Time, I can imagine no better Reason, than that he had drawn up something upon the Side of the Question he took himself to, from the Treatises as they came out, and
knew

knew not now, how to furnish out a Pamphlet, without taking the Benefit of his former Labours and Excerpts.

He gives Ground for my thinking so in his very first Page, for thus he states his Enquiry, " He means, he says, by Prayers for the Dead, such Prayers as are made by the Living on Earth, for Rest, Peace, Joy, Refreshment, &c. for human Souls, after Death in the State of Separation from the Body, or for any thing whereby their Happiness may be increased in that State, they profited or bettered by it. " Now it might be askt him, if there be any such Petitions in the *Communion Office*, or if he knows of any single Clergyman, in any public Congregation, that hath used any other Office, unless it be the *English*, which he himself pleads is free of them. And till he answer this Question, he must be taken for confessed, that this Part of his Pamphlet is at best hugely impertinent.

He begins indeed very methodically, but with what Ingenuity and Success he proceeds, will be evident, by taking a short View of his Reasoning and his Citations.

The main Design of adducing the Passages from the ancient Writers, he declares to be, the proving from them, the Lateness, and the Privacy at first of Prayers for the Dead; but he is forced to own, that they obtained publickly and universally in the fourth Century and downwards: and really, he seems to me, to banter the Judgment of his Readers, in the few Citations he brings from the three first Centuries, and his arguing upon them.

The first is a pretty long one from *Tertullian, De Corona Militis*. Cap. 3. Ed. Pam. Wherein he is pleading the Weight and Force of the Argument from Tradition, and infers, that it may well be sustained to authorize the Conduct he is defending; seeing, many things that were generally received among Christians, and publickly used in the most solemn Worship of God, stood upon no other Footing: He instances in Trine Immersion, and some other Ceremonies that then followed upon Baptism; the communicating before Day, in these Times of Persecution

cution, in the Eucharist ; the standing and not kneeling at Prayers between *Easter* and *Pentecost* ; and praying for the Dead in the eucharistic Service, on the Days of their Decease, when they were looked upon to be born into a better Life. *Harum & aliarum Disciplinarum* (says the Father) *si Legem expostules Scripturarum, nullam invenies. Traditio tibi pretendatur Auctoritas, Consuetudo Confirmatrix, & Fides Observatrix.* i. e. If you require a Command in Scripture for these Usages, you shall find none, they stand upon the Bottom of Tradition, Custom confirms them, and one Generation follows them upon the Credit of what went before. He could not mean this of the Substance of these religious Observances, having before mentioned the Sacraments and Prayer, which undeniably are Scripture Appointments : And among the appendant Ceremonies introduced by Tradition, he reckons the anniversary Commemoration at the Altar ; but there is no Foundation in the Passage for inferring, that he thought the Practice in general of praying for the Dead had no higher Original. As it is plain from the whole Strain of the Place, and all the Company he ranks it among, that in his Days it was used, and that ordinarily in the publick solemn Worship of the Church. And his pleading Prescription for it would carry even the Circumstance of it he instances in, very near the Apostles Times : He having lived within less than an hundred Years after the Death of St. *John*, and professing that his Generation had received it from that before them.

Mr. *Dundas*, Page 4. grants, That there are Testimonies still more express and full, for Praying for the Dead, in *Tertullian's Exhortatio ad Castitatem*, and the Treatise *de Monogamia*, but would invalidate them, by alleging these were written after he turned *Montanist*. And it is true, they were so, but it is equally true, that this primitive Practice had no Connexion with the enthusiastic Notions of that Sect, nor with the other peculiar Tenets of this Father.

If any thing could be a greater Abuse upon his Author, or upon his Reader, than his thus inferring from *Tertullian*, that Praying for the Dead was a recent, or a private Practice in that Age, it would be his endeavouring to confirm it, as he does, from a Passage of *St. Cyprian's*; in which that Father, in Consequence of a synodical Act of the *African* Bishops before his Days, orders that the Name of one *Victor* should not be admitted in to the Diptyches of his Church; because he had made *Faustinus* Testamentary Tutor to his Children, and thereby drawn — that was a Priest, off from the proper Business of his Character. *Non est quod* (says he, Epist. 1 Ed. Ox.) *pro Dormitione ejus apud vos fiat Oblatio, aut Deprecatio aliqua Nomine ejus in Ecclesia frequentetur. Neque enim apud Altare Dei meretur nominari, qui ab Altari Sacerdotes & Ministros voluit avocari.* Here Mr. *Dundas*, p. 7. can find nothing but general, undetermined and ambiguous Expressions: Tho' one would be apt to think, that Intercession for one in the eucharistic Service, using Deprecations for him, and the Priest's putting up Prayers in his Name, (which are all to be found in this Passage) were as plain and particular as could be. And his Learning and Criticism must be of a very singular Cast, who can find out that all this means nothing but Thanksgiving. It is plain from this Passage, that the Names of the Faithful departed being recited at the Altar, was then a common Practice, and that there was a certain Benefit expected from it. *St. Cyprian* gave this Determination, as a Punishment upon *Victor*, and a Warning to others. But where was the Punishment, if he had no Title to a Place in this Register of the Church, whatever his Conduct had been? And what were others warned against, if there was no good to be expected from their being inrolled there? This very Passage then, is an Evidence, not only that the Diptyches (which had their Name from being distinguished into two Columns, one for the Living and another for the Dead) were in common Use in the *African* Church, in that and the preceeding Age, and the reading them over
at

at the Altar, a stated Part of the eucharistic Service ; but likewise that it was the general Belief, that this Practice was beneficial to all thus commemorated. And as this Passage is an undoubted Attestation for the Churches of *Africa*, so it may be fairly concluded from it, That the Practice was universal, and used every where else. For had it been otherwise, would not the *Novatians*, St. *Cyprian's* bitter Enemies, made the World ring with this strange Innovation of his ? Would not *Stephen*, Bishop of *Rome*, who took him up so sharply upon the Subject of Re-baptization, have twit him in the Teeth with this ? Would not his Friend *Cornelius* have kindly admonished him of it ? Nay indeed, would any catholic Bishop have maintained Communion with such a Perverter of the Christian Worship ?

These are all the Passages, I can find, that he adduces from genuine Authors of the three first Centuries. And he has thereby unwarily furnished one of the strongest Arguments that can be, for Prayers for the Dead ; when one, who seems to have raked all Antiquity over for Authorities and Arguments against him, has produced nothing, but what really confirms and establishes them.

The whole Period after this he gives up, Page 8. and there is no need of adjusting with him, either the Age or Authority of the supposititious, or interpolated Commentaries of *Origen* upon *Joh*, whom he vouches, Page 5. or of the spurious *Dionysius*, whom he brings in in the next Page, and makes great Use of throughout his elaborate Performance. I shall leave his Authorities therefore, after only taking Notice of some very indecent Reflexions he makes, Page 10. upon St. *Ambrose* and *Gregory Nazianzene*, who perhaps were never accused of Inconsistency and Innovation, by any but himself. For I pass over his preposterous Blunder of making St. *Paul* explain St. *Cyprian* ; it is in the most malicious Part of his Pamphlet, Page 56. where, and all along to the End, like a true Fox, he smells rankest, and in a Comment of his own, like a true *Orleans* Gloss, destroys the Text of both.

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The Diversity of Opinions about the State of the Dead, and of Petitions for them, as well as the Opposition made during this Period upon that Account, which he spends most of his Pamphlet about, were all owing to the same unlucky Cause, which in many other Instances, as well as this, hath proved a great Loss and Reproach to Religion, viz. An Humour of refining, and accounting minutely and philosophically for the Doctrines of it. While some would needs be wise beyond what is written, and descend to the Particulars of this State, when only general Truth was revealed to them in Scripture, or handed by apostolical Tradition ; and others scrupled the Practice at all, except it were nicely and exactly pointed out, what Benefit the Dead were to receive from it, not considering, that if they had stood upon these Scruples, they might have failed much in their Duty and Charity, before they had prayed for the Living.

As to the Authority and Consent of the ancient Liturgies, it will soon be put in its own true Light, by a much abler Hand. And I can see nothing further remarkable in this Pamphlet (besides the Spleen and Vein of Misrepresentation that runs thro' the whole) except two matchless Arguments indeed against Praying for the Dead. One, P. 21. " That it is an unanswerable Proof, that there " was no such Custom in the Church in the Time of " the true *Dionysius* ; because the spurious one (who " certainly lived at the Distance of three hundred Years " at least) does not plead it, in Answer to an Objection " he tells us was raised against it, in his Time. " And another P. 25. which, as I take it, amounts to this, *That they who insist upon catholic Tradition, and the unanimous Practice of the Church in all Ages down from the Apostles, if they drop but a Word or two (and those, no Part of the public Worship either) to countenance this their Opinion, are guilty of Arianism, for this notable Reason, because Arius himself was condemned for disclaiming and running counter to these things.*

He insists indeed, at some Length, and in several Places, and I had almost omitted taking notice of it, *That it appears from Antiquity, (both Fathers and Liturgies) that they were Thanksgivings that were generally used for the Faithful departed, and that they could not, consistently with these, and with the Belief they had of their being in a State of Bliss, use Prayers for them too.* But as they very reasonably and piously praised God for his wonderful Grace and Virtue manifested in, and vouchsafed to all his Saints, and believed them, without all Doubt, to be happy, what should have hindered them to pray for them too, if they believed this Happiness of theirs to be imperfect, and that the Judgment they were to undergo, was still before their Hand? And that this was their Belief and Practice, there does not yet appear a single Author to contradict, for all the Pains that have been taken to find him.

But whatever the Practice of the primitive Church might have been, Mr. *Dundas* himself grants all to be very right, that he can, with Truth, allege to be prayed for, in any public Office, by any *Scots*-Clergyman. And indeed, he has a Knack of this, of making a mighty Pother with many Citations from the Fathers, and much loose and impertinent Reasoning upon them, and after all, giving up the Cause he would seem to maintain. Thus he wrote a great deal, to prove the Consistency of a national Church being governed by Bishops at large, and at last concluded, They were all Diocesans he was defending. And it must be owned they took the Hint he gave them, that their Cause was not to be supported otherwise; and got themselves elected and established in Districts, as fast as they could: And now again, he writes a Pamphlet with the Design (if he had any, and it was not a worse one) of proving, that many of his Brethren use such Prayers for the Dead, as have no Warrant in Antiquity; but before he makes End, he allows, and even pleads for all that is contained in any Office they use, as intirely unexceptionable.

He

He aims, it is true, what would be a home-thrust indeed (if it were not a Feint only) against the Usages, that they who favour them, *chime in so far with Popery*, P. 23. Where, in his Zeal against the Usages, he seems to do an undeserved Honour to the Church of *Rome*, and as undeserved an Injury to *Epiphanius*, whom he represents as favouring the *Papists*, merely because he reckons it among the Errors of *Aerius* (that single Forefather of Mr. *Calvin* among the Antients) that he had innovated, and receded from all catholic Tradition in the Article of praying for the Dead.

Really I can scarcely think Mr. *Dundas* in earnest in this Charge, and that he is only brandishing this Weapon in the Air, to frighten us, or impose upon others. He certainly knows, or he knows very little of these ancient Doctrines, that they give no Countenance, nor have a Relation to any of the Errors of Popery; nay, that they afford us some of the best and most conclusive Arguments against severals of them: At the same time that they cut the *Papists* out of one of the unluckiest and strongest Objections that ever they used against the Reformation, namely, that all who embraced it, had cast off several Things that undeniably had Antiquity, Universality and Consent on their Side, which they would extend indeed, but, as has been often proved against them, can never be truly pleaded, for any of the manifold Corruptions in Doctrine, Discipline and Worship, for which we justly separated from them.

Thus the Doctrine of the Eucharist, as delivered in the Scriptures and primitive Writers, and from them very well explained and established by Mr. *Johnson* and Dr. *Brett*, (and some of the Answerers of *Hoadly's Plain Account*, and Dr. *Waterland's* Tracts) shews us in the fullest and clearest Light, how inconsistent with the Nature of that Ordinance, the absurd and monstrous Tenet of Transubstantiation is; and how groundless a Superstructure that, with the appendant Impieties of the Popish Mass, is upon the Foundation of Scripture, or Apostolical Tradition.

tion. And it is certain, that it was the primitive Christians entertaining the Doctrines laid down in these Authors about the Sacrament, that made them so frequent and so devout Communicants, and kept up such a constant Piety of Life and Strictness of Discipline among them as will be the Wonder, as it is the Shame, of all succeeding Ages.

Thus again the Doctrine of an intermediate State betwixt Death and the Resurrection, as it was taught and believed in the primitive Church, is intirely subversive of the latter Innovation of Purgatory, and pulls up by the Roots that still ranker Weed that thrives so excessively in the Church of *Rome*, of Prayers to Saints departed. For the primitive Doctrine was, That the State the Soul enters upon immediately after Death is fixt and unalterable to all Eternity : but that the Happiness it enjoys, or Misery it suffers is vastly inferior, both in Kind and Degree, to what will be after the last Judgment and general Resurrection. For that the Souls even of the best Christians are not admitted into Heaven, and the immediate beatific Vision till then, but are reserved for it, in the Place called in Scripture, Paradise, St. *Luke* xxiii. 43. and *Abraham's Bosom*, St. *Luke* xvi. 22. where tho' they enjoy a Happiness vastly superior to any of this World, yet, as it is of different Degrees, even the highest of them are still more vastly inferior to that of Heaven. Their longing Desire of which, upon their Re-union with their Bodies, and their being acquitted at the great Tribunal may be the sooner accomplished, and their Felicity in the mean time receive very great Increase.

This was the Belief of the first Ages of Christianity, and upon this was founded their praying for the Dead. And this is no more than every Christian still does, if he know the full Import of what he says, when he daily prays as his Saviour hath taught and commanded him, *Thy Kingdom come*. But this middle State hath nothing in common with those imaginary Flames, which the Art and Avarice of the Church of *Rome* hath put them upon kin-

kindling and extinguishing at Pleasure, in the other World. Nay the temporary modern Purgatory is not so much as consistent with it, tho' it be with the Opinion about Heaven and Hell, as received in later Ages; for the Church of *Rome* teach all three together.

And then for that Practice, so grossly contradictory to the whole Scheme of Christianity, of praying to Saints departed, no Person could fall into it, who believed that none of them without us is made perfect: *Heb. xi. 40.* And that even the highest of them, the blessed Virgin herself, is not yet admitted into Heaven. It could never be obtained, but upon the Ruins of the Doctrine of the middle State. For it were an Indignity to human Nature, to suppose any Man capable of so unreasonable, so absurd a thing, as praying to and for the same Persons; or in other Words, to believe they could be benefited by his Prayers, and at the same Time address religious Adoration to them.

Nor is this of an intermediate State a new Doctrine among the Reform'd. No, it has, all along, been taught by their ablest and best Divines, particularly in the Church of *England*. Not to mention the elder Ones, whose Works may now have turned scarce, or not be so much read as they deserve, there are among the Moderns (and those, the most valued and esteemed, and if not in every Body's Hands, some of them, at least, well known to those who read at all) who assert this Doctrine in plain peremptory Terms, and prove it by a long Deduction of unanswerable Arguments. Among others, Dr. *Bull*, sometime Bishop of *St. David's*, has a set Discourse upon it, from *Acts i. 25.* And Dr. *Smalridge* Bishop of *Bristol*, in his Sermon on *St. Luke xiv. 14.* asserts and argues very strongly for it; and as the Passage is not very long, I shall here transcribe it.

“ It is (says he, Page 392,-----397 of his Sermons
 “ printed at the Theatre in *Oxford*, 1717.) an Opinion
 “ in this Age, generally received, that the Souls of departed Saints are, immediately after their Separation from
 “ the

“ the Body, conveyed by the holy Angels, into the
 “ highest Heavens, and forthwith admitted into the glo-
 “ rious Presence of God, and there possessed of the same
 “ Glory and Happiness, which they shall enjoy to all
 “ Eternity. But it is more consonant to the Word of
 “ God, and to the primitive Doctrine of the catholic
 “ Church, to believe, That the Happiness of Souls,
 “ whilst sequestered from their Bodies, is, in the Degree
 “ of it, less perfect before, than it shall be after the Re-
 “ surrection ; that it consists, rather in a total Release
 “ from Sin and Misery, and a joyful Retrospect upon
 “ their past Labours, and Holiness of their Lives, and
 “ a certain Prospect of their future Bliss, than in a full
 “ Participation of their ultimate Reward : That as the
 “ Pious and Faithful are in Scripture, even whilst they
 “ are in this World, said to rejoice with Joy unspeakable,
 “ as often as they fix their Eyes upon that ample Recom-
 “ pence which they hope then to receive, when Christ
 “ shall come in Glory ; so the Delight which the As-
 “ surance of this Reward will afford them, when by
 “ Death it is brought nearer, when they see it more
 “ clearly, when there are no Fears of falling short of it,
 “ no Doubts of obtaining it ; when they have an Ear-
 “ nest and Pledge of it in that Tranquillity of which
 “ they are already possessed, shall be still more ravishing
 “ and unconceivable ; but that even this State, joyful
 “ and happy as it is, in Comparison to the utmost Feli-
 “ city of which we are capable in this Life, is as much
 “ inferior to that consummate Bliss, which glorified
 “ Saints shall enjoy after the Resurrection, as the Expe-
 “ ctation of a distant Good is to the present Enjoyment
 “ thereof, as Hope is to actual Possession.

“ We have not in the whole Gospel a fuller and
 “ clearer Account of the Process of the last Day, than
 “ that which is given us by our Saviour, in the xxv. of
 “ St. *Matth.* Now, according to the Representation
 “ there made, Christ our Lord and Judge shall not, on
 “ that solemn Day, ratify a Sentence, which he had be-
 fore

“ fore passed upon each Man severally, but shall then
 “ first pronounce Sentence upon all Nations gathered
 “ before him. The Charitable shall then be invited to
 “ come and inherit the Kingdom prepared indeed for
 “ them long before, but not to that Time possessed by
 “ them.

“ They are there represented as mightily surpriz’d
 “ that the Judge should reward them for Actions, of
 “ which they are not at all conscious : They are not a-
 “ ble to conceive how they had fed him whom they had
 “ never seen hungry ; or given Drink to him whom
 “ they had never seen thirsty ; how they had clothed
 “ him whom they never found naked ; or visited him
 “ whom they never remembred to be sick, or in Prison :
 “ They do not appear to be, as yet, acquainted with his
 “ wonderful Goodness and Condescension, in esteeming
 “ what was done unto the least of his Brethren, as done
 “ to himself. But now, how shall we account for this
 “ Surprise, if the Righteous had long since received their
 “ full Recompence for these very Acts of Charity ?
 “ Why do they, at the Day of Judgment, after the ge-
 “ neral Resurrection, stand before the Throne of Christ’s
 “ Glory ? Why are their good Works then displayed ?
 “ Why is their Reward then allotted ? If they are on
 “ that Day admitted into the Participation of no other
 “ Glory than that with which they were before glo-
 “ rified, do not then these Persons expose the Doctrine
 “ of an universal Resurrection and Judgment, to un-
 “ necessary and unaccountable Exceptions, who teach,
 “ that Men shall, immediately after Death, receive a
 “ full Recompence, for all the Actions they have done
 “ in the Body ; and that long afterwards they shall be
 “ formally judged, in order to receive that very Recom-
 “ pence ? Is it not a Doctrine more consistent in itself,
 “ as well as more agreeable to the whole Tenor of holy
 “ Writ, to believe that there is a great deal of Difference
 “ betwixt the Measures of Joy, which those who die in
 “ the Lord shall taste of before, and after the Resurrecti-
 “ on ?

" on ? That after the Resurrection there shall be an Ac-
 " cession to the Blessedness of the Righteous, not only by
 " their being then glorified in Body, as well as in Spirit,
 " but also by an Increase of that Bliss which their Souls
 " did before enjoy in a lower Degree, and more scanty
 " Proportion ; and that they shall then be admitted to
 " a closer and nearer View of God, and to a more inti-
 " mate Union [with] him, who is the Source of all Hap-
 " piness. To this great Day of Retribution our Saviour
 " refers us, for reaping the Fruits of what we here sow in
 " the most hungry and barren Soil : He doth not
 " pronounce in general, that those who invite the Poor,
 " the Maimed, the Lame and the Blind, and such as
 " cannot recompence them, shall be blessed ; but he af-
 " firms the punctual Time of Recompence, when he
 " promises them, that they shall be recompenced at the
 " Resurrection of the Just. St. *Luke* xiv. 14. "

But there is no late Author that handles this Subject at
 greater Length, or proves it more fully than Dr. *Sherlock*,
 in his practical Discourse concerning a *Future Judgment*.
 For he employs the whole first Section of the second Chap-
 ter, which is concerning the Time of Judgment, in esta-
 blishing this Doctrine of an intermediate State, from Scrip-
 ture and Reason, and then shewing its Usefulness, and
 answering some Objections against it.

And the Case plainly being so, what shall we think of
 the Man that would represent these Doctrines as popish ?
 Sure, if it be not great Ignorance, it must be very great
 Malice and Perverseness. It is not only affixing a Name
 of a deservedly ill Sound, against all Reason and Truth,
 to very innocent Things, that when they cannot be at-
 tacked as they really are in themselves, there may be a
 Prejudice and Clamour raised against them, and they run
 down under that Disguise ; but it is a repeating the Con-
 duct of those Rebels and Schismatics, who about a Cen-
 tury ago, used but too successfully the same Arts and
 Clamour against every thing that was ancient or venera-
 ble in Religion, and by so doing, did the greatest Honor
 and

and Service to the Cause of Popery, and brought the greatest Scandal and Ruin upon the Reformed. What can a Christian Priest mean, by such a Zeal to divide that One mystical Body of Christ? to crumble that Part of it, which is in its Warfare here upon Earth, into Parties and Factions, and intercept all Communication between it and that better Part of it which is already in some Degree entered upon their Reward? What else can be thought to be the Intention of all the Noise and Bustle he makes, about expunging Part of a Rubric only, that has evidently failed of the Design of it, to reconcile Dissenters and Foreigners to our Worship; and with this View was adopted, perhaps with a good Meaning, but certainly by such a wrong Influence, as never brought either Advantage or Credit to the reformed Cause; and was by the Advisers but too apparently intended to exclude the greater and better Part of Christ's Church, to introduce and countenance a new Sense of the Communion of Saints, and be a Partition Wall betwixt us and them.

As for the *Billinggate*, and personal scurrilous Reflexions scattered up and down the Pamphlet, and especially heaped together towards the Close of it, and joined with a great deal of profane Buffoonry on the Censures of the Church, and the Characters and Authority of her Governors, I have no Reply to make, and perhaps the properest Return might be, the Reproof of the Patron of the * Day, which we have recorded, *Jude ver. 9.* or of *St. Paul to Elymas, Acts xiii. 9, 10.*

Before I take Leave of Mr. *Dundas*, it may not be amiss to let him know, that his having, to his Puff on his own Performance, subjoined a Threat of publishing, in a short Time, *A full and true Account of the Case between Bishop Raitt and Mr. Fife in Dundee*, has kept us long in Expectation of his making good his Promise, and saved him hitherto from having his Cavils and Calumnies gainsaid, that all might be exposed together. I shall not affirm as to this, what common Fame has published,

G

that

* *St. Michael's Day.*

that such an Account has really been drawn by him, but not relished by the Party, as not telling the Story to their Mind, and putting it in such a Light, as they wished to see it represented to the World in. However I shall try to tell it for him, and keep all along as close to Truth, and the Merits of the Cause, as I can, tho' I should, like him, upon that Account, not succeed in doing it to their Liking. And (not to be behind with Mr. *Dundas* in Assurance for once) let him or them disprove, or confute it, if they can. Only let me tell him, that if there be not more of Truth and Argument in his future Productions, than in what has already appeared of his, he may repeat such Cartels of Defiance, as he gave in his Prize-fighting Advertisement, as long and as oft as he pleases, for me. Nor had he been probably been taken up at this Time, if he had not got a second of a superior Character. For I always considered his Pamphlet as a Performance, that whatever it was in the Design, would be very harmless in the Effect, since it could not well mislead, or make Impressions upon any, but such as were Strangers to the Contents, and cared not to enquire into them; but wanted any Colour and Pretence for confirming themselves in Prejudices they before-hand entertained, and were fond of any thing that had the single Recommendation of countenancing these.

Having now done with Mr. *Dundas*, I hope for ever, I go on to

THE



T H E
I N T R U S I O N
I N
D U N D E E,
W H I C H

Happened in the Episcopal Congregation
there, in the End of *July*, 1743.

A Nd that the Account I give of this Fact, may be the fuller and more distinct, I shall deduce it in a short Narrative, from the Death of the R. Revd. Mr. *Ouchterlony*.

Upon his Demise, the Congregation that had been long under his Inspection, and very well satisfied with his Ministry, had Mr. *William Robertsons*, then at *Longside* in *Buchan*, recommended to them, for a Successor to him, and a Colleague to Mr. *James Irvine*, who was their then surviving Pastor, but in a very tender State of Health, as Mr. *Goldman* their other Pastor then in Life, had for a long Time been. They depended very much upon the Character, from whomsoever they had it, of Mr. *Robertsons*, and showed great Keenness to have him among them. Which Mr. *Raitt*, who had been elected Bishop of the District, and consecrated the *October* before, upon their

their Application to him, showed himself very ready to gratify, tho' he knew nothing about Mr. *Robertson*, but that he was their Choice; insisting only, that they should settle previously a small Pension upon Mr. *Goldman*, whom they had for some Time intirely neglected, in his State of Confinement to his House; but now upon the Bishop's Desire, and Representation of the Case to them, they readily repair the Omission, and grant a formal Security for that Effect.

If they were mistaken in any Notion they had formed to themselves, or Hopes they entertained about Mr. *Robertson*, it was imputable to none but themselves, and he himself was far from leading them into them. For he gave them fair Warning, that he would not recede from the Principles and Conduct he had always observed, by insisting upon it, as the only Preliminary with them, that his Call should be regularly and canonically gone about, with the Consent and Approbation of the Bishop of the District he was to come into.

And indeed it was the Assurance he had from Mr. *Irvine* (the single Correspondent he had in the Country) that Matters were going very smoothly and agreeably on, and that they would, soon after his being among them, be heartily and intirely united with the Bishop, and very probably in the same House, that made him so frankly go into a Proposal, which he foresaw would be a Loss to him in every Respect, except the Benefit, which he had been made to hope for from it, to his Health.

That they might meet the better Friends, he made all the Dispatch he possibly could to come to them, and more than his Affairs would well allow. But he was no sooner arrived, than he found several Inconveniences that he little expected. His Colleague's State of Health was daily declining, and he had only the Assistance of a Deacon in the Performance of the whole ministerial Duty. In the Discharge of which, some of them showed themselves, very early, captious, with whom he had some Bickerings; but thought he had compromised the Matter with the

the first that begun their Exceptions, and reasoned them fairly out of them. In the mean time his Colleague dies, and in a Meeting they held upon it, they propose and urge that he should undertake the whole Charge alone, and have his Salary thereupon augmented. Which he declined, in Consideration of his Health not being then altogether confirmed; but they still insisting, that he would go into their Proposal, their Importunity prevailed, and he consented to accept of the whole Charge.

A Project was soon after set on foot, at first by private Conferences, and afterwards far advanced by public Deeds, and the unanimous Consent of both Congregations, for uniting the two Houses; the particular Detail of which shall be given, and authentically instructed afterwards.

As this had been long the Wish of many of the best People in the Place, they were now extremely pleased to see it in so fair a Way, and the first Step taken by Appointment of the Managers of both Houses to be, the Bishop and Mr. *Robertson* officiating in one another's Oratories by turns. Thus Matters were going on betwixt *Easter* and *Whitsunday*, on which Festival the Bishop, assisted by Mr. *Robertson* and two Deacons, administered the holy Eucharist, precisely in the Manner they had been accustomed to, except only the Distribution by the *Scots* Office, in the *Sea-gate* Meeting-House, to about ninety of that Congregation, and one hundred and twenty of his own.

There appeared, after this, some Malecontents, who exerted themselves very industriously, and but too successfully in disturbing and spoiling to hopeful a Prospect. But what their Motives were it is hard to divine. It were perhaps uncharitable to them, and injurious to the two Bishops they had formerly had for their Pastors, to say, that the Reason of their Disobligation was, that the Bishop offered to communicate them himself, and to consecrate at their Altar. For they have certainly learned, that all the Altars in the District are the Bishop's, and that if they
do

do not communicate with him, they cannot communicate at all ; for that it is the self same thing, whether they receive the sacred Symbols immediately from his own Hands, or one who is in Communion with, and acts in Subordination to him ; or if they have not learned this, they have the very Elements of episcopal Principles yet to learn.

It were, it may be, no less an Injury to them to suppose that the sacred Characters of the Ministers of Religion and Ambassadors for Christ, was sunk so low with them, that because they paid them by voluntary Contributions, if they would not follow their Humour in every thing, and be directed by them in every Title of their Administrations ; they would let them see how much they depended upon them, by turning them off with less Reason and Ceremony than they would do the meanest menial-Servants. It were hard to suspect against them that they had a Design to force the Bishop to let them be independent of him, and to starve their Minister into their Measures : And very odd indeed it was, if they had it, and thereby lost the Merit of that Respect and Regard which they had shown to their Bishops both living and dead ; and of that Generosity, whereby they had so liberally maintained their Pastors, for more than fifty Years backward.

It may however be a little more probable, that they were alarmed with the Thoughts of their House being sunk, by being incorporated with another ; and that they reckoned the Honour of it concerned in continuing separate, and even independent. But if this be it, I cannot doubt but upon calmer Reflexion, they will agree, That Honour is always mistaken, when made to stand upon opposite Sides with Principle and Conscience ; or when turned into a Pretence for Unpeaceableness and Disturbance.

In case therefore I should not hit upon the right Reason of their Conduct, and so do them an undesigned Wrong, I shall leave it to themselves to account for it.

And

And in Hopes that they will be so just to themselves and to others, as not to pretend that it was the Bishop's not granting what they never askt of him, nor had been used to by others, the communicating them strictly and literally by the *English* Office, that was their Motive, I shall do them the Justice to own that whatever it truly was, it were a Pity it were not better than I can imagine it to have been; for in Consequence of it they were very active and diligent; so that I cannot but wish the Motive and Manner of it had been more commendable than I can see it was.

They begin with many odd Stories and odder Suspitions of both their Pastors, and when by an assiduous inculcating of them, they had formed a considerable Party, a Junctō of them, not above a Dozen, assume the Direction of the whole Affair, and as they lay themselves out to fish and to fix Quarrels, they depute some of their Number to wait on the Bishop, and to ask that he would lay his Commands on Mr. *Robertson*, for the strict and sole Use of the *English* Communion-Office. Which tho' he told them, he could not do, since it was left discretionary to Mr. *Robertson* himself, by a Synodical Deed of the whole national Church, to which the late Ordinary of the Place had been a Subscriber; but that in Consequence of that same Deed, he should as little interpose for the *Scots*-Office: Yet upon his not doing what he conceived was not in his Power to do, they proceed to disclaim his Authority, and deny their being in Communion with him, and one of them said, there could be neither Bishop nor Church without a civil Sanction. Nay, that the only Church we had in *Scotland* was the Presbyterian.

This Deputation, and the Answer the Bishop gave to it, is recorded in their Minutes of the twenty eighth of *May*. And two Days after, the same Persons who had waited on the Bishop, go to Mr. *Robertson*, and require a direct Answer whether he would use the Communion-Office of the Church of *England*, as always practised among

mong them, tho' he had never communicated any one of them, but precisely in the Manner, they had always been accustomed to. And when he told them so, and that he would have expected any further Questions, from none else but his Bishop, they declare to him, that they did not own his Bishop, and were not, nor would be in Communion with him, but behoved to have an Answer directly and immediately from himself. Upon which the Answer he gave (before *Ardownie* and the Revd. Mr. *Robert White*, who were occasionally in his House) was, *That since that was their declared Mind and Resolution, not to be in Communion with their Bishop, he was not, for his Part, at Freedom to communicate them by either Scots or English, or any other Office whatsoever.*

On this, by a Deed of the same Date, (*May 30th 1743*) they proceed, as far as they could, formally to depose him, by declaring all pastoral Relation between him and them to be dissolved; for which the great Reason assigned in the Deed, is, *That after Abundance of Reasoning and earnest Solicitation, he had shunned giving a direct Answer to their Question*, which they there represent as a most momentous one, tho' any body else would be apt to think that since they had been constantly used to a Mixture of the two Liturgies in the eucharistic Service, there was no great Occasion for it, especially as Mr. *Robertson* had all along complied with the former wont as to them; and that the Fault they would have found with the Answer he then gave them, would have been, that it was too plain and direct. And really for fear of misrepresenting them in this Part of the Relation, I have, in whatever I have alleged as theirs, used the very Words of their own Minutes.

By the same Vouchers it appears, that they came to a Resolution from henceforth to give Mr. *Robertson* no more Stipend, and appointed a Committee of seven, four being a Quorum, to look out for, and agree with another to be their Minister. These fix their Eyes upon Mr. *David Fife*, then officiating at *Glamis* and *Glenbois*, in the

the District of *Dunkeld*. And indeed they could not have found a fitter Man for their Purpose. He had before given Proof of his having small Regard to Bishops, when his Interest lay another Way. For he had some Time before, gone far in a Project at *Montrose*, not altogether unlike this that was now to be proposed to him at *Dundee*, without the Privity of the Clergyman on the Spot, tho' one of that Worth and Standing in the Church, that no other Brother would have overlooked, and used so ill; and without ever consulting the Bishop he was to leave, or him into whose District he was to come; tho' he had acknowledged the one, and pretended a Friendship for the other.

They who now apply to him were well aware of his Foible, and so make him very large Offers; and that they might be afterwards the more liberal, they resolve to begin with being very saving. For tho' they absented after this from public Worship, they constantly deputed one to take Care of the Bag, which however they disposed of; no Part of it came to the Behoof of Mr *Robertson*, tho' he continued officiating by turns with the Bishop, till he was dispossessed.

Mr. *Fife*, who had for some Time cast a longing Eye upon *Dundee*, as soon as the Proposal is made him, and the Wages of his Iniquity condescended on, greedily leapt at the Bait. And as Covetousness is at once the Parent and the Child of great Silliness of Mind, he herein discovered unaccountable Meanness. For he could not but be conscious, that they who now address him, if they had no Distaste, had no Esteem for his Person or his Ministry; and that a Bar had been put upon all Endeavours that could be used for him, when Mr. *Irvine* was settled, and which had been repeated when Mr. *Robertson* was called, by those very Persons who now seemed to court him; only because they had brought themselves into such Circumstances, that they had no Hopes of succeeding with another.

When they had thus easily gained Mr. *Fife* to their Purpose, they set about drawing up a Call to him, and sollicite Subscriptions to it by all Arts and Pretences they could devise. They renew their Clamours, and instill their Jealousies against the Bishop and Mr. *Robertson*, where that was like to take best; and where it would not, they could even pretend that they were sure of the Bishop's Consent, for that he had said, he would officiate no more by turns, in the *Sea-gate* Meeting-House, and that they must have a Colleague for Mr. *Robertson*. And thus the two Factors employed, by unwearied Industry in going from House to House, and stating their Pleas, the best they could, to those they addressed, and by dunning and importuning severals all they yielded, at last gather about seventy two Names to their Paper. More than one Half of which were Women, and the Tale not made out either, without Servants and Apprentices.

This Call, five of their Number present to the Bishop for his Concurrence, in which they acted more canonically, at least, than the Person they had called; for together with it, there was presented a Letter of Acceptance from him, in which there was no more Word of a Bishop, than if it had been a Presbyterian Acceptance upon a Presentation. The Bishop gave them for Answer, *That he was sorry, not only that he could not concur in their Proposal, Mr. Fife having no dimissory Letters from the District he was to leave, and there being no Vacancy where he was proposed to be brought; but especially so, because if Mr. Fife did so irregular a thing, he would find himself obliged to lay him under the Censures of the Church.*

Till this Time the Bishop would scarce believe, that Mr. *Fife* would act a Part so diametrically opposite to that rigid Severity of Principle he frequently in lesser things professed; but now he gave a Commission to Mr. *David Rose*, Minister at *Lethnet* and *Lochlee*, who happened to be present at presenting the Call, to take Mr. *Thomas Ogilvie* of *Kinaltie* and Mr. *John Maitland* at *Caralston*

Caralston along with him and signify to Mr. *Fife*, how much he was surpris'd at his Conduct, and certify him what he had to expect, if he persisted in it. These Brethren wait on him accordingly. And in case he had not had it before, they give him a true and full State of the Affair, and insist at large upon the Sin and Danger of what he was about. He told them, as Mr. *Rose* wrote the Bishop from *Forfar* on his Return Home, That the Gentlemen who had communed with him, had concealed Mr. *Robertson's* Answer to them, why he could not communicate them, either by *Scots* or *English* Liturgy, and likewise the Co-alition of both the Houses, and the Reasons the Bishop had given for not ratifying their Call to him; but he assured them, that as he was going to *Dundee* next Day, he would first of all wait of the Bishop and Mr. *Robertson*, and commune the Matter fully with them, and examine if Facts were as they had represented them to him, and if he found them so, he would know what Answer to give to those, that had address'd him.

The Bishop found himself soon disappointed of the Hopes he had conceived of his relenting upon the Receipt of this Letter. For indeed, in he came next Day, but the first thing he heard of him was, his irregularly marrying a Couple of the *Sea-gate* Congregation, without so much as acquainting him or Mr. *Robertson*. And he had him to send for on the *Saturday* Afternoon, when he laid before him at length the Heinousness of the Sin of Schism, which Mr. *Fife* seem'd sensible enough of, and very well defin'd to be a causeless Separation from the Communion of one's Bishop. He was shown the Minutes, in which Mr. *Robertson* was deposed, and askt what he thought of such a Behaviour to a Pastor? He answer'd, that it was shocking. He was told, that if he behaved as Mr. *Sempil* had done, he would certainly meet with the same Fate. He said, God forbid, he should ever do as Mr. *Sempil* had done. He was askt what he design'd to do, now when he had such an Opportunity in his Hands, effectually to raise or sink

his Character for ever. He replied, that he had done nothing irregular yet, and would consider what he was to do further. And when he was told, that there was little Room for Consideration in the Case, for that an honest Mind would not deliberate one Moment between Duty and Sin. All the Answer that could be obtained from him was, still that he would consider.

But what such partial and selfish Considerations landed in, appeared next Day, being *Sunday*, when attended by some of his Partizans, he took Possession of the *Sea-gate* Pulpit before the Bells began, and kept it out against *Robertson*, who came in at the ordinary Time, and after waiting a little, to see if he would quit his wrongous Possession, retired quietly to his own House, and read Prayers to a considerable Number of Gentlemen, Ladies and others who followed him. For there are a great many that belonged to the House, and those of the best too, that, for all the Arts and Endeavours that were used, either never joined Mr. *Fife*, or have already left him.

When Mr. *Fife* had continued this his Intrusion for three Lord's Days, the Bishop sent a Message to him by Mr. *Robert Lyon* Minister at *Perth*, and Mr. *Robert White* Deacon, who delivered at the same Time to him the following Letter,

Revd. Sir :

" I send you this, to require you to come along with
" the Bearer to my House, and give an Account of your
" Conduct, in intruding into this Congregation without
" my Allowance, and in manifest Contempt of my Au-
" thority. Which if you refuse to do, I hereby abso-
" lutely discharge you, to exercise any Part of the
" ministerial Function in this Place, as you will answer
" it to your Ecclesiastical Superiors, and under the Penal-
" ty of the Censures of the Church. " This is from

Revd. Sir,

Dundee, Aug. 10th,
1743.

Your most humble Servant,
James Raitt.
To

To this he positively refused giving any Answer by them, but said he should by another Hand. And accordingly in a Day or two there came a Return in the Name of another, the Tenor of which is as follows, Word for Word, and Letter for Letter.

Right Reverend Sir :

“ We the Members of the Episcopal Congregation in the *Seagate* Meeting-house, having meet together to consider of a Letter wrote by you to our Minister Mr. *David Fyfe*, impeaching him for intruding into this Congregation, thereby supposing that there was an Union betwixt the two Congregations, which is not Matter of Fact ; and upon this pretended Intrusion (as you are pleased to call it) discharging him in a magisterial Manner, to officiate any more as a Clergyman in this Place, and threatening him with the highest Censures of the Church, if he shall continue still so to do.

“ Wherefore we, upon mature Deliberation, and canvassing that Affair amongst ourselves, do find, That supposing you were vested with all the Power and Authority that any Regular Diocesan Bishop ever enjoyed, the Crime lybelled not being Matter of Fact, consequently cannot infer the least ecclesiastical Censure. But notwithstanding of all this, it you, or any other, pretending an Authority over us, not legally founded, should out of Prejudice to our Pastor, for his strenuously opposing the Usages, and closely adhering to the Liturgy of the Church of *England*, proceed against him by denouncing any of your Censures which will not be binding in the Court of Heaven, being done, *clave errante*. We, to shew to the World the Justice of our Cause, and Love we bear to our Minister, do in most solemn Manner protest against all such Censures, as void and null of themselves ; and do appeal to the first full Convocation of Bishops and Clergy, legally assem-

“ assembled, and order this our Protestation to be inserted
 “ in our Books, *ad futuram rei memoriam*. In Testimo-
 “ ny whereof we have caused Mr. David Graham Præ-
 “ ces to this Meeting to sign this Letter in our Presence,
 “ this twelfth Day of August, One thousand seven hundred
 “ and forty three Years.

Da. Graham.

But whether this was Letter, Libel, Protestation or Appeal, seemed uncertain ; for it has something of the Appearance of each, and upon a nearer View, can be reckoned none of all these. It looks indeed likest an Appeal to a Court we heartily wish we had the Opportunity of confronting them at, a legally established Episcopal Synod : But till God in his good Providence allow us that, it is presumed it will be taken amiss by none but such as Mr. Fife, that the best our Circumstances will permit, is done, to maintain Order, and check Schism.

At last, the Bishop found himself obliged to lodge a Complaint before his Colleagues, at a Synod they held in *Edinburgh, August, 1743*. Who advised him, to call his Clergy together, and to add the more Solemnity and Authority, appointed three of their Number to assist at the Trial. But before he proceeded to it, he sent a further Message still by Mr. White to Mr. Fife. That he was extremely loth to proceed to Extremities, and therefore if he would yet return to his Duty, all Procedure against him should be stopt. To which Mr. Fife's Answer was, That he disowned the Bishop's Authority intirely, and that he might take his Course, as he would do his.

When this obstinate Disobedience left nothing else to be done, the Bishop issued out his circular Letters to his Clergy, and had Mr. Fife duly summoned to the Time and Place of their Meeting.

Accordingly there convened on the 31st of *August, 1743*, within the Bishop's Meeting-House, on the *Yeaman's Shore in Dundee*, these Clergymen of the District,
 viz.

viz. The Revd. Messrs. *Alexr. Cheyne* Presbyter at *St. Lawrence Kirk*, *David Rose* at *Leithnet* and *Lachlee*, *John Petrie* at *Drumlitbie*, *John Leith* at *Arbuthnot*, *John Troup* at *Muchals*, *Thomas Sim* at *Nether-Durdie*, *William Robertson* at *Dundee*, *Harie Edgar* at *Aberbrothock*, *Robert White* Deacon in *Dundee*, and *Robert Irvine* at *Caralston*. And the Meeting being regularly constituted into a Diocesan Synod, the Execution of the Summons against Mr. *David Fife* Presbyter at *Glamis* and *Glenboy*, to compear at the Time and Place was given in and read, and he three several Times called at the Door, but after waiting considerable Time, and he not compearing, the Bishop with his Colleagues and Clergy were unanimously of Opinion, that in Regard of the Certification given him in his Citation, he should be proceeded against. And accordingly his Libel was read in these Words,

LIBEL the R. Revd. Mr. James Raitt Bishop of the District of Brechin, Carle of Goury, &c. against the Revd. Mr. David Fife Presbyter at Glamis and Glenboy.

“Whereas by the Word of God, by the Rules and
 “Canons of the Church, and by the solemn Promises
 “made by them at their Ordination, all Presbyters ought
 “to be obedient to their Ecclesiastical Superiors, and not
 “to perform any sacred Office within the District of any
 “Bishop, without his Allowance and Consent, and to
 “make no Encroachments upon the Rights and Privile-
 “ges of their Brethren: Yet true it is, and of Verity,
 “that you Mr. *David Fife* Presbyter at *Glamis* and
 “*Glenboy*, casting off the Fear of God, Regard to the
 “Peace Order and Unity of the Church, and to your
 “sacred Character, are guilty, Art and Part of the fore-
 “said Crimes, in so far as,
 “I. Upon *Friday* the twenty second Day of *July* last,
 “or one or other of the Days of that Month, you came
 “to *Dundee*, and in the Evening of that Day, or short-
 ly

“ ly after you came to Town, without the Consent or
 “ Knowledge of the Bishop, or Presbyter of the Episco-
 “ pal Congregation there, did marry two Persons belon-
 “ ging to their Congregation, viz. *Alexr. Mullo Taylor*,
 “ and *Christian Robertson* Daughter to Mrs. *Balvaird*.

“ II. Upon Sunday thereafter, the twenty fourth of
 “ said Month of July, or upon one or other of the Sun-
 “ days of that Month, you impiously deserting your own
 “ Charge, did enter the *Sea-gate Meeting-House*, before
 “ the usual Time for convening to public Worship; and
 “ did, most wrongously and unjustly, possess yourself of
 “ the Pulpit, to the Exclusion of the Revd. Mr. *William*
 “ *Robertson*, one of the established Pastors of the Con-
 “ gregation, who coming in at the ordinary Time, in
 “ order to have performed the several Parts of Divine-
 “ Worship, and finding the Pulpit possessed by you,
 “ waited a while, to see if you would quit your said
 “ wrongous Possession, and give him Access to his Pul-
 “ pit, but in vain: For you continued sitting in it,
 “ and did there, contrary to the Bishop's express Prohi-
 “ bition, read Prayers and preach, both in the Fore-
 “ noon and Afternoon of that Day.

“ III. That you have obstinately persisted and offici-
 “ ated in the said Meeting-House every Lord's Day,
 “ since that Time, and still continue to act and officiate,
 “ as if you were regularly settled Presbyter of that Place,
 “ in Contempt of all Authority and Order, and in direct
 “ Opposition to the Bishop's express and repeated Pro-
 “ hibition to the contrary, signified to you, by a Letter
 “ written with his own Hand, and delivered to you by
 “ the Revd. Messrs. *Robert Lyon* at *Perth*, and *Robert*
 “ *White* in *Dundee*. In which, he discharged you to
 “ exercise any Part of the ministerial Function in *Dun-*
 “ *dee*, as you would answer to your Ecclesiastical Superi-
 “ ors, and under Penalty of incurring the Censures of the
 “ Church.

“ All, or any of which three Articles of Libel being
 “ proven against you, you ought to be censured accor-
 “ ding

ding to the Demerit of such Crimes respective, for the
 " Terror of others to do the like in Time to come. Ac-
 " cording to Justice, &c." Signed at *Dundee*, the
 twenty sixth Day of *August*, *One thousand seven hundred*
and forty three Years.

James Raitt Bishop.

Now here, none who does not designedly blind himself,
 can mis to remark, That there is not a single Word said
 of the *English* Liturgy, nor his adhering strictly to that,
 made any Part of his Accusation. As indeed it neither
 is fact, nor if it were, would it have entered any way in-
 to the Demerits of his Crime. Any one who had used
 the *Scots* Office, if he had acted the same Part, would
 have equally deserved, and as certainly incurred the same
 Censure that Mr. *Fife* did. But one with half an Eye,
 may see the true Ground of all this Clamour and Pre-
 tence about the *English* Liturgy in the Case: That
 when naked Truth will not do, something that is popu-
 lar, and looks plausible must be studied to conceal and e-
 clipse it.

But to go on with the Account of the Trial. After
 the Libel was read, the Relevancy of it was considered.
 And each being asked his Opinion severally, they unani-
 mously found, that the first Article separately proven,
 deserved an Ecclesiastical Censure; and that the second
 and third Articles, jointly or separately proven, were re-
 levant to infer the Sentence of Deposition, and admitted
 the same to Proof.

When this was led, it came out full and strong by the
 Oaths of the Witnesses who had appeared upon their Ci-
 tations, and a List of whom had been regularly annexed
 to Mr. *Fife's* Summons. The several Messages and
 Warnings sent him by the Bishop, were sworn to by the
 Clergymen that delivered them; and his taking and keep-
 ing Possession of the *Sea-gate* Pulpit, was sworn to by
 Mr. *William Robertson* Minister, *Joseph Rhind* Weaver,
 and *James Marshal* Shoemaker in *Dundee*, besides several

others, as may be seen from the Precognition and Trial at large.

After the Proof was closed, the Meeting adjourned till next Day, and that no soft Method might be omitted or left untried, two of the assistant Bishops had a Meeting that Evening with as many Agents of the *Sea-gate* Meeting-House; But they could bring them to no Terms nor Temper, having found, in a long Conversation with them, little Reason and no Principle, but all Humour, and inflexible personal Pique and Resentment: So that they were clearer for inflicting the outmost Censure upon the Man who had fed them up in these, than before. Next Day when the Meeting was constituted as before, and the former Minutes read, there was a Letter produced from the Praeses of the Manager-Meeting of the *Sea-gate*, giving a distinct Detail of the several Steps that had been taken towards the Union of the Houses, which Letter he had left with *Robert Fotheringham* Esq; of *Bandeau*, for that Purpose, in these Terms:

"I understand Mr. *Fife's* Trial before the Bishops, comes on to-morrow: where, I was told, I possibly might be called: But being obliged to go out of Town, and knowing no Point that I have any Concern in, except what relates to the Union of the two Congregations, I thought proper to commit to Writing what consists with my Knowledge relating to that Subject; which I hereby empower you to show, if called for.

"On the *Sunday* after *Easter*, the Heads of the Families of the *Sea-gate* House being met, their Managers (of whom I then was one) acquainted them of a Message they had received from the Bishop, by the Managers of his House, wherein he earnestly desired an Union of the two Congregations, and recommended it to them (as a thing he had much at Heart) to be concerted with us, in the Manner most agreeable for both.

"Our

“Our Congregation ordered their Managers with
 “the following Gentlemen, Dr. Colvil, Mr. James Po-
 “theringhame, Baudan, and Mr. Andrew Laird to wait
 “on the Managers of the Bishop's House, to see what
 “Authority they had to treat, and what Proposals they
 “shad to make, and report.

“Next Day we met with said Managers, and found
 “they had not only the Bishop's Authority for the Uni-
 “on, but the unanimous Consent of their own Congre-
 “gation, in a Sederunt for that Purpose. They propo-
 “sed, that the Bishop and Mr. Robertson should in the
 “mean time officiate in one anothers Houses, as they
 “should agree betwixt themselves, until such Time as a
 “convenient House could be found, to contain both
 “Congregations.

“This being so reasonable, we readily agreed to it,
 “not only for ourselves, but taking Burden upon us for
 “the whole Congregation, as we would not have an
 “Opportunity of calling them together, till Sunday
 “next, when we thought the Bishop should officiate in
 “our House, for the first Time.

“We instantly made a Sederunt in Terms of the a-
 “bove Agreement, which was dictated by Mr. Brisbane,
 “one of our Managers, wrote by our own Clerk, sig-
 “ned by me as Præses, in their Presence, and at their
 “Desire; and was delivered to Nevay, who, with Peter
 “Ouchterlony (another of our Managers) was desired to
 “wait of the Bishop, and show this Sederunt, that he
 “might be acquainted with our Sentiments.

“The Sunday following, our Congregation being again
 “met, I reported the Contents of the above Sederunt;
 “which was so far agreed to, that not one Man made an
 “Objection to, or disapproved of any Article in it. On
 “the contrary, the Managers and other Gentlemen were
 “hereby exonerated of their Engagement, so that the Se-
 “derunt became a Deed of the Congregation's.

“Same Day, I acquainted them, that the Managers of
 “the Bishop's House, had recommended it to us as a

" proper thing, that our Congregation should name four
 " or five of their Number, to meet with them when
 " thought convenient, to fall on Ways and Means for
 " providing a House to contain both Congregations.
 " To this Objections were made, and some disputes a-
 " rose, which all terminated in this, that since the Ma-
 " nagers had hitherto taken the Trouble of every thing
 " of that kind, they ought to continue so to do. But
 " neither this Power given to the Managers, nor the
 " Congregation's Approbation of the Sederunt before-
 " mentioned, nor any Sederunt held in the Meeting-
 " House, since Mr. *Robertson's* coming (so far as I re-
 " member) were ever committed to Writing. Howe-
 " ver, Mr. *Brisbane*, *Peter Ouchterlony* and I had after-
 " wards a Meeting in the Coffee-House, with the Gen-
 " tlemen of the other House on the Subject of raising
 " Funds for building a House. When *Nevay* was de-
 " sired to enquire into the Constitution of Mr. *Harper's*
 " House in *Edinburgh*, to see if thereby we could give
 " any Body satisfactory Security, that he should be wil-
 " ling to advance Money to carry on the Work.
 " It's possible, that I may not be altogether exact as
 " to our Times of Meeting; but the Facts consist with
 " my particular Knowledge."

The. Blair.

Then a Letter in Name of the Congregation at *Glamis*,
 to a Meeting of the Clergy of *Dunkeld* at *Megil*,
 was given in, and read as follows.

Very Revd. Gentlemen.

" I am desired by a considerable Part of our Number
 " in this Congregation, which I suppose by this Time e-
 " very one of you knows, is deserted by Mr. *Fife*, wi-
 " thout so much as telling any of us of his doing so, to
 " lay our deserted and desolate Condition before your ve-
 " ry Reverend Meeting this Day; desiring the Favour
 " of you, for some two or three *Sundays*, to appoint some

of

“ of your worthy Number to officiate in the Meeting-
 “ House here, so that our small Congregation may be
 “ kept together for some Time, till proper Measures shall
 “ be concerted by our Managers, and till Application be
 “ made by them to the Bishop for supplying our vacant
 “ Pulpit.

“ The Reverend Mr. *William Gray* was pleased, u-
 “ pon my Application to supply us upon *Sunday* last,
 “ when our Congregation (as he can inform you) upon
 “ a very short Warning, was fully met. But we do not
 “ question, that if we be allowed every one his own
 “ Freedom, and no Supply made, severals, perhaps, will
 “ be ready to follow Schismatics, &c. ----- I, therefore,
 “ in Name of our Congregation, humbly solícite you, to
 “ appoint some of your Number, to preach here *Sabbath*
 “ next, and a *Sunday* or two thereafter. And please sig-
 “ nify the same to me *per* Bearer, that the same may be
 “ communicate.” I am, with the greatest Regard,

Very Revd. Gentlemen,

Glamis, 9th Aug.

Your most obedient,

1743.

humble Servant,

Will. Gammock.

After this were read the Letters from the absent Clergy
 of the District, viz. Mr. *Thomas Ogilvie* at *Brechin*, ex-
 cusing his Absence; and from Mr. *Robert Ouchterlony*
 at *Montrose*, Mr. *John Skinner* at *Keithock*, Mr. *John*
Ramsay at *Stonhaven*, and Mr. *John Maitland* at *Caral-*
ston; all severally declaring, Mr. *Fife's* Conduct (of
 which the Bishop had sent them a Narrative) to be high-
 ly censurable.

After all, the Bishop asking his Colleagues and Clergy
 their Opinion, they unanimously declared, that they
 found the second and third Articles of the Libel clearly
 proven; and likewise that he added to these Crimes, a
 direct disowning of the Bishop's Authority, both by
 Words and Deeds; and particularly, by his not appea-
 ring, after having been duly summoned and called. As
 indeed

indeed his Behaviour in the Town during the Dependence of his Trial, was remarkably out-braving and insulting. They found likewise, that he had left his two Congregations in the Country, in a very uncanonical, abrupt and irregular Manner. IN RESPECT of all which, the Bishop rose up, and pronounced the following Sentence of Deposition.

“ I *James Raitt*, Bishop of the District of *Brechin*,
 “ *Garse of Gaury*, &c. Having, with the Concurrence
 “ of my R. Revd. Bretheren, and the Revd. Presbyters
 “ and Deacons of the said District present, considered
 “ the Deposition of the Witnesses adduced for proving
 “ the Libel against Mr. *David Fife*, Presbyter of *Clam-*
 “ *mis* and *Glenhoy*. Find the last two Articles of the
 “ Libel clearly proven, and Therefore, and in Respect
 “ of the Greatness of the Crime, D O, with the Con-
 “ currence, Advice and Consent of the said Bishops,
 “ Presbyters and Deacons, by the Authority of our
 “ Lord Jesus Christ, committed to me, *Depose, degrade,*
 “ *and deprive* the said Mr. *David Fife*, of all Ecclesiasti-
 “ cal Orders, both as Presbyter and Deacon. And pro-
 “ nounce him really and actually *Deposed, degraded and*
 “ *reduced* to the Station of a Lay-Man, now and in all
 “ Time coming, In the Name of the Father, Son and
 “ Holy Ghost.” And all the Bishops, Presbyters and
 Deacons said, *Amen.*

James Raitt Bishop.

“ The above Sentence was approved by the Bishops
 “ present, and by common Concert appointed to be in-
 “ timated from all the Pulpits of their respective Di-
 “ stricts, together with that pronounced by the R. Revd.
 “ Dr. *Thomas Rattray*, then Bishop of *Dunkeld*, against Mr.
 “ *George Sempil*, wherever it had not been formerly no-
 “ tified : And by the Authority foresaid, was particular-
 “ ly recommended to the Bishops absent, and the Cler-
 “ gy of *Edinburgh*.”

James Raitt Bishop of *Brechin*.

Robert

Robt. White Ep. Dumblane approves.

Will. Falconar Bp. of Murray approves.

John Alexander Bp. of Dunkeld approves.

And accordingly this Sentence was intimated, not only over all this District, but from all the Pulpits of the Districts of *Dumblane, Dunkeld and Aberdeen.*

In this Form,

Dear Brethren,

"It is with Regret, that I signify to you from this Place (because, it is what I never would have intimated to have published, had it not been necessary) that Mr. *David Fife* late Presbyter at *Glamis* and *Glenbois*, is now, by the R. Revd. Father in God, Mr. *James Raitt* Bishop of this District, *Deposed, degraded and deprived of all Ecclesiastical Orders, both as Presbyter and Deacon*, with the Concurrence and Approbation of all his R. Revd. Brethren, the Bishops of this Church, in a full Meeting of the Clergy of this District: And that, for his schismatical and unwarrantable Intrusion into the *Sea-gate Meeting-House in Dundee*, and his obstinate Contempt and Disobedience to the proper Ecclesiastical Superior, whose Admonitions and Threatnings he rejected with the utmost Neglect. He is indeed a signal Object of the Pity, and stands very much in need of the Prayers of all good Christians. The lamentable Circumstances into which he has fallen, loudly pleading for both. When the Salt of the Earth loses its Savour, saith our Lord, it is good for nothing, but to be cast into the Dung-hill, and trodden under-foot of Men. And therefore, I earnestly recommend it to you, that as you would wish God to bless you in the Use of his Ordinances, and the Means of Grace of his Institution, I mean the Dispensation of his Word and Sacraments, that you take particular Care, never to apply to this scandalous and unworthy Man, for the Administration thereof,

nor

“ nor join with him, either in public or private Prayer,
 “ as a Clergyman, he being by this Sentence, reduced to
 “ the Station of a Lay Man.

“ And whereas Mr. *George Sempil* at *Perth* lies under
 “ the same Censure, for the like Crimes, by a Sentence
 “ of Deposition pronounced against him, at *Scone*, *July*
 “ the 8th, 1740, by the late R. Revd. Father in God,
 “ Dr. *Thomas Rattray*, of blessed Memory, then Bishop
 “ of *Dunkeld* and *Perth*: It is enjoined by the Authority
 “ fore said, that ye avoid joining with him likewise,
 “ in any Act of religious Worship, otherwise ye forfeit
 “ by so doing, your Title to all Church Benefits.

“ This Intimation thus made you, is in the Name,
 “ and by the Authority of all the Bishops of this Church,
 “ and particularly, of the Right Reverend Father in God,
 “ Mr. *James Raitt*, our proper Ordinary, to whom, by
 “ the Laws of God, and the Canons of the Church, not
 “ only We of the Clergy, but also you who are our
 “ Flocks, ought to pay all due Regard and Obedience.

Such was the Procedure, and such the Sentence against
 Mr. *Fife*, and how agreeable throughout it was to the an-
 cient Discipline and the Canons of the primitive Church,
 will be evident to any that is conversant with these things.
 And for the Information of those who are not so, the
 adducing the twenty fourth Apostolical Canon may be
 sufficient, since it so fully comes up to the Case, for it
 enacts, “ If any Priest, despising his Bishop, gather a se-
 “ parate Congregation, and erect another Altar, being
 “ not able to convict his Bishop, of any thing contrary
 “ to Godliness and Righteousness; let him be deposed;
 “ as one that affects Dominion, for he is an Usurper;
 “ as also all the Clergy that are his Accessaries, and let
 “ the Lay-Men be suspended from Communion. Let
 “ these Censures be passed, after a first, second and third
 “ Admonition from the Bishop.”

In such a Decline of primitive Piety and Principles,
 as wofully now-a-days prevails, such a Sanction as this
 may

may appear strange and uncouth; especially when almost under a total Decay of Discipline, the poor Remains of it have of late been generally confined to some particular grosser Works of the Flesh; it may seem hard and new to extend it where these are not so much as alleged, merely upon the Score of Schism, which in this Age passes for little or nothing.

Now, in Return to this, one would think it might be enough to appeal to the History and to the Code of the Christian Church: If by far the greatest Part of the Instances upon Record, of those that have been deposed, be not purely for schismatical Practices: And if the Bulk of the Laws that establish and direct Ecclesiastical Censures, do not relate solely to them.

But if any are unwilling to stand by this, and are not for being regulated by ancient Sanctions and Precedents, or taking the Measures of the Heinousness of the Sin of Schism, from the Judgment of the first and best Ages of Christianity, when it was reckoned of as black a Dye, as the grossest Enormities of Life: Nay so ingrained and deep was the Stain thought to be, that the Blood of Martyrdom could not wash it out. To such an one there is little left, but to appeal to his own Conscience, if he knows of any one Instance, where Schism is come to the Height, and grown obstinate, without it's inseparable Retinue of many bad Qualities, and even Immoralities. Does he believe, that Pride and Covetousness had no Influence on Mr. *Fife*? Knows he nothing, how surely he drove his Bargain; and whether he flattered a little in it, and pretended Shyness and Scruples, particularly after his Conversation with the Bishop, the Night before his invading Mr. *Robertson's* Pulpit, and what Arguments brought him over them?

But whatever his Behaviour had been in this, with Regard to Mr. *Robertson*, it was most gross and injurious. He could not but know, how they that dealt with him, had treated him; and upon what Grounds and Views, They wanted to have one, as it is more than probable,

that would keep at a Distance, and live in bad Terms with the Bishop. And tho' they had been allowed as free a Choice as they could wish, they found themselves disappointed, in having got a Clergyman, who knew the Obligations of his Character too well, and would stick inviolably to them in all Events. This, as was evident to every unprejudiced Person, and several of them did not hesitate to declare it, was the true Rise of all the Opposition he met with, and all the Clamours raised against him. So that would he have followed their Humours, and the Advice on this Head that some, not so reserved as the rest, very early gave him, he might have been as acceptable and gracious to them, as he had been to others, and particularly to the Congregation from which they called him. Mr. Fife's Conduct, therefore here, was not only undutiful and unbrotherly, but really so flagrant, and of so bad Example, that had the Bishop been willing to overlook it, and drop a Man that suffered with him, and for him, he would have been obliged to stigmatize it, by the Importunities of his Clergy, who might well look upon it as a common Cause; and that if it passed uncensured, none of them could reckon themselves secure of their Pulpits. But that they might all, one after another be invaded, and themselves become Confessors for their canonical Obedience; and that even among People, who would not be thought to have renounced the Episcopal Persuasion.

Besides, Mr. Fife could not be ignorant of the Steps that had been taken to unite the two Meeting-Houses in *Dundee*; and that his coming in, would certainly, not only hinder so desirable an Event, but revive and increase the Divisions and Animosities, which, after having subsisted long in that unhappy Place, were then very much abated; and just upon the Point of being entirely made up, had not his Avarice awakened them anew, and added Fuel to the Flame. And indeed if he had been guilty of nothing else, but indulging a corrupt Principle of Worldly-mindedness, at the Price he has done in this

Respect,

Respect, it would have cut off all Plea of Intoeence, and justly drawn on him the Censure he has met with. Nor has his Behaviour in this the Alleviation of his having been in Want, or necessitous Circumstances, among those he so ungratefully left, as has been shewn to Satisfaction by severals of them, and may be evident to any one that sees him. But it was but natural to add Ingratitude for the long Kindness and great Generosity he found there, to Rebellion against his Bishop: whom, as it appears by the preceeding Account, he treated with the greatest Contempt and Disregard.

But still perhaps it may be thought, that whatever Mr. *Fife's* Transgressions were, the Censure was too precipitate, and the Sentence at first, might have been Suspension. But was there need for Delay, when the Fact was clamant and notour, and the Proof strong and full? So far from it, that tho' there had not for many Days intervened between the Fault and the Sentence, as there did Months, there would have been no Injustice done, nor any Ground given for Complaint. And what Room was there for Forbearance or Mitigation, when the Offender was refractory, and altogether obstinate? Besides, that there is no material Difference between Suspension while it continues, and Déposition; which, as it was the proper canonical Censure for his Crime, he would necessarily have incurred, by not submitting to the other.

If it should be pleaded, that great Caution and Tenderness was to be used, where such a Number as adhere to Mr. *Fife* are concerned. It may be replied, That this hath been exaggerated beyond all Truth; and that they who have had the true Interest, and consequently the maintaining the Discipline of the Church best at Heart, have never been deterred by vastly greater Numbers, from the strict and impartial Exercise of it. Witness the old *Donatists*, and the older *Novatians*, who, tho' found in the Faith, and overspreading whole Countries, are yet never spared by the ancient Writers, and the highest Censures past upon them in several of the early Councils; at the

same Time that they are acknowledged to be guilty of nothing but a Breach of Communion.

Now the Crime of which Mr. *Fife* was guilty, appearing thus to be Schism in the grossest Act of it: Complicated as it always is, with several enormous Iniquities in its Rise, attended with the worst Consequences in its Progress, and inexcusable in every Respect; it is plain, he richly deserved the Sentence passed on him. And its Effect and Authority will be as little doubted by any one who understands and considers the Constitution, or the History of the Catholic, or our own National Church.

The Christian Church, as founded by our blessed Lord and Saviour, was endued with high Powers and Privileges: Since he designed it to continue as long as Time itself did, it were well nigh Blasphemy against his Omnipotence and infinite Wisdom, to think he left it destitute of any Power or Authority, requisite or proper, not only for its Preservation, but for the Security of its Peace and Order. He intended it should subsist till his coming again, as a visible Society on Earth, and that amidst all secular Commotions, and the manifold Changes he foresaw would happen in the several Governments of the World: And therefore he made it independent of them. Nor does this clash, in the least, with all due Obedience to the civil Powers, which are likewise of his Institution. And while they are really such, are better guarded and secured by his Laws, than they possibly can be by their own Kings and lawful Governours have, for the Sphere of their Power, the Liberties, Properties and Lives of their Subjects; and for their Security, the Religion of Christ superadds the Obligation of Conscience, to the external Coercion, that is, all the Effect a civil Sanction could otherwise have. Whereas, the Powers of the Church, are all purely spiritual, regard merely the Concerns of our Souls; have no temporal Penalties annexed to them; nor is their Effect commonly seen, or to be expected in this, but in the next World. Now these two Powers are so far from being inconsistent, that they do not in the least interfere

terfere with one another. And there is no Ground of Jealously or Umbrage given to the temporal Powers, by the Claim or Exercise of the spiritual : While they in whose Hands it is pleaded to be lodged, own themselves, in all civil Respects, to be as much Subjects, as any others; and even tho' they should be persecuted, profess their having a Warrant for Recourse to no Arms, but those of Prayers and Tears.

But that the Church was, in it's original Constitution, invested with such a Power, is evident from the Circumstances in which it was founded, and under which it continued for three hundred Years and upwards. When our Saviour gave Commission to his Apostles, for gathering and establishing a Church for him from among all Nations under Heaven, he was well aware, that all the Power and Policy of the Earth would oppose it. And accordingly, when the Apostles came to execute their Commission, they found to their Cost, all the Power and Authority which was then in the Hands of the Gentiles, and all the Zeal and Obstinacy, which the Jews distinguished themselves by, united against them. But taking Courage from the Commission they acted by, they supported themselves in this, that it was right to hearken unto God rather than unto Men; and appealed for the Reasonableness of the Principle they went upon, and the Procedure they used, to their Judges, even tho' their Enemies, *Acts* iv. 20.

The original Form, in which this Commission is given, is very full and emphatical. Go ye, says Christ to his Apostles, (since all Power is granted to me in Heaven and in Earth) make all Nations my Disciples by Baptism, teaching them to observe all things, whatsoever I have commanded, and lo I am with you, even unto the End of the World, *St. Matth.* xxviii. 18. This, which is the Original Constitution of the Christian Church, plainly implies a Promise of Christ's being present with the Governours of it, as succeeding the Apostles, in all the necessary Acts of their Administration, and consequently

quently, in the due Exercise of Discipline, in all Ages and Places, to the very End of Time. And this Power and Commission is conveyed in still more full and express Terms, as recorded by St. John, *xx. 21. Jesus said unto them, As my Father hath sent me, so send I you: Whosoever's Sins ye remit, they are remitted unto them; and whosoever's Sins ye retain, they are retained;* with the previous Assurance, *That he that despised them, despised him, and he that despised him, despised him that sent him.* St. Luke *x. 16.* Than which, no Words can express the Sacredness of Ecclesiastical Authority more fully, nor the Heinousness of the Contempt and Disobedience of it.

This Power then, as is clear from these Passages of Scripture, and the consequent constant Doctrine of the Discipline of the Church, consists in what has been since called *The Power of the Keys*; that is, a Right of admitting to, or excluding from the Sacraments, which by the same divine Appointment, are the only Inlets into the Church, and ordinary visible Means of gaining, preserving and confirming our Title to the Kingdom of Heaven. Which being the Price of our Saviour's Blood, is only to be obtained by us, in the due and devout Use of these Ordinances, and that Piety and Obedience which they oblige us to, and enable us to perform.

But one intrinsically necessary Part of this Power, is a Right lodged in the Governors of the Church, to degrade and eject those who have been called to any sacred Office in it, when they grow disorderly, and make Rents and Schisms in this mystical Body of Christ. This is undeniable from many Rules laid down, and Laws enacted in the Councils that were held nearest to the Apostolical Age, and in all that have succeeded them. For these afford us many Directions as to the Crimes that infer Deposition; and very many Examples of Clergymen of all Orders, deposed for being guilty of these Crimes.

What the Effect of these Censures were, in the Judgment of Catholic Antiquity, may be seen in the Deeds and

and Records of almost every one of the General Councils.
 To instance in one or two. The fourth Canon of the
 Council of *Antioch* enacts, "If any Bishop, being depo-
 " sed by a Synod, or any Priest or Deacon deposed by
 " his Bishop, do perform any Part of his Liturgy, he
 " shall never have any Hopes of his Restitution; or of his
 " having his Cause heard in another Synod. All that
 " dare communicate with such an one, are cast out of
 " the Church, especially if they had heard of the Sen-
 " tence past against him." This Canon shews in plain
 and strong Terms, That Mr. *Ely's* Conduct, since his
 Sentence, is the last and highest Aggravation of his Crime;
 and what he exposes himself to by it, as well as those who
 join him. And all this is confirmed by the immediately
 succeeding Canon of the same Council, which is, "If any
 " ny Priest or Deacon, despising his Bishop, separate
 " from the Church, and hold a private Assembly, and fix
 " an Altar, and disobey the first and second Warning of
 " his Bishop, let him be finally deposed, and have no
 " farther Remedy, and not again admitted to his Ho-
 " nour." In perfect Agreement to those ancient Sanctions are
 the Constitution and Laws of our own Church. For
 with Regard to the Effect and Penalties of Ecclesiastical
 Censures, in the Canons for the Church of *Scotland*,
 printed in 1635, and authorized by Letters Patent of *K.
 Charles I.* a Copy of which is prefixed to them, in the
 Article of Church Censures, we have this for the ele-
 venth Canon. "If any Person in holy Orders, lawfully
 " suspended or deposed, shall presume to exercise any
 " Ecclesiastical Function, during the Time of his Sus-
 " pension, or after he is degraded, let him be excom-
 " municated, and delivered to the Lay Power, as incor-
 " rigible." And the sixth Canon of the same Chapter
 is, "If any Person be excommunicated (and by Parity of
 " Reason laid under any other Censure) in one Diocese,
 " he shall not be absolved in another, without lawful
 " Warrant from the Bishop who caused pronounce the
 " Sentence

“ Sentence. And the Contraveener shall be suspended
 “ from his Function, and the Absolution null, untill he
 “ who is excommunicated, have performed his Satisfac-
 “ on, in the Place where he was sentenced.” These are
 enough to show what Mr. *Fife* and they who espouse
 him, are like to gain by pleading our Establishment, and
 throwing themselves upon our Civil Constitution.

It is thus plain from the Constitution and Laws of the
 Catholic, and of our own National Church, that the Ef-
 fect of such Sentences as Mr. *Fife* lies under, is, no less
 than that they divest the Person who justly incurs them,
 of all Claim to the Character of a Clergyman, and make
 his Ministrations (if he pretend to any) null and void.
 The Sentence thus pronounced, was in exact Conformity
 to all the Rules of our Church, upon full Evidence, by
 the proper Judge, the Bishop of the Place, in a Diocesan
 Synod; and has the further Confirmation, as we see, of
 all the Ecclesiastical Authority in the Kingdom, by the
 Subscription of the Majority of the provincial Bishops;
 who assisted at the Trial: So that he is strip of all cle-
 rical Capacity by the same Authority, and in a much
 more solemn Manner, than ever he was invested with it.
 And such Sentences, the great Lord and Instructor of the
 Christian Church, the supreme Governor of Heaven and
 Earth, hath promised, when duly passed by his Embassa-
 dors and Vicegerents here on Earth, to ratify in Heaven.
 For that Promise which we have, that where two or three
 are gathered together in his Name, there is he in the
 midst of them, St. *Matth.* xviii. 20. is to be understood
 particularly of the Exercise of Discipline, as will be clear
 to any one who considers the Context of the Place.

Among the many Instances of the Deposition of irre-
 gular Clergymen we have in this Country upon Record,
 there is, perhaps, not one so unanimous and solemn.
 What shall we then think of the prostitute and abando-
 ned Effrontery of the Author of the Pamphlet already re-
 futed, in treating this, and in it, all possible Ecclesiasti-
 cal Censures among us, with such a shocking Profaneness

as he does? But it is to be hoped, that all Men of Principle, Seriousness and Sobriety, will come to have a due Regard to it, and be convinced, that one in Mr. *Fife's* Case does not administer, but profane the Ordinances of Religion.

And as People commonly see their Neighbour's Conduct with less distorted Eyes than their own, Mr. *Fife* hath declared in the strongest Terms, what I now insist upon. For after he had intimated the Sentence against Mr. *Sempil* at *Perth*, who was deposed for a much less aggravated Instance of Schism, than his; and which had all the Pretences and Excuses that he now pleads for, himself: When he was asked upon it by a Lady who then retained to his Congregation; If Mr. *Sempil* after that had any Power to baptize or administer the Sacrament; he honestly and readily answered, *That he had no more Power than her Ladyship's Shepherd had.* And this home; tho' homely Judgment which he passed upon his Neighbour, it is not doubted but every Body will see, he himself is now equally concluded under: As soon as the pretent Heat is abated, and Humour subsided so far as to admit of cool Reflexion; and Passion and Prejudice can allow consistent Church Principles their full Scope in the Mind.

There is still another Pretence that remains yet to be considered, whereby some of those who called Mr. *Fyfe*, it may be, impose upon themselves, as it is certain they have by it imposed upon several others, viz. That all is Zeal for the *English* Liturgy, and against Innovations, or Alterations in it, to countenance or introduce what they call the *Usages*.

But this is all Sham and Grimace in some, and Ignorance in others. Those they thus would asperse, think as honourably as they do of the *English* Liturgy, and use it as closely and constantly in their daily Ministrations, and more so in the occasional Offices of it, as shall be shown afterwards. It is true indeed, that since there is a discretionary Choice given to the officiating Clergyman,

to use either *Scots* or *English* Liturgy in the Celebration of the Holy Sacrament of the Lord's Supper, they who incline to prefer the *Scots* Office, think themselves well warranted to do so; both because the Option is left them by a public Deed of the Church, that wants no Sanction of Authority, that can be said to be necessary; And because it contains several Doctrines that all Antiquity believed to be intrinsic to this Ordinance, more expressly, at least, than the *English* does, where, if they are to be found at all, it requires Acuteness, and such a Faculty of drawing Inferences, as is not every Body's Talent to discover them.

This is all that is true, either in Fact or Design; and they are desir'd to condescend on any other Change in the public Worship, that has been any where made, or, if they will believe it, intended. But for groundless Jealousies and Surmises, there is neither End nor Cure. There is no thought of disparaging or discarding the *English* Liturgy in any other Office. And had it not been deprived of the Honour of it's first Rectitude, by *wrong foreign Influence*, it is owned, it would have been as unexceptionable here, as in the other Parts of it.

While we prefer our own, we are so far from condemning the *English*, that we congratulate a late learned Author on his ingenious Defence of their Communion Office, and wish we could think his Arguments as solid as they are sublime; and that he had not insisted quite so much, to prove its Excellency *from its Conformity to the Roman Missal*, in Disparagement of the whole *Greek* Church, and Exclusion of her ancient Offices, as he does from the eleventh to the fifteenth Page. We think it had done better too, not out of Zeal for one Part, to give up another. For his reasoning from Page 15, --- 18. appears to bear hard on several Prayers in that excellent Book: And particularly, for Fear of *Arianism* and *Socinianism*, to give up and condemn the initiatory Petitions of the Litany.

For

For the rest, we are pleased to find him explain and vindicate (tho' in his own way) those primitive Doctrines of the Prayer of Invocation, Page 8,---18. of the Oblation of the Elements to God, and their being a proper Sacrifice, Page 18,---29. and of Prayers for the Faithful departed, Page 29---35. In all this we can think, that his Arguments, while they do Honour to the *English* Office, reflect still a greater upon our own; where these Doctrines, as he cannot himself deny, are more expressly contained, and do not need all that Art and Labour, to fetch them out from that Implication, in which they ly so deeply intrenched in the other.

We admire the Orthodoxy and Comprehensiveness of the Matter; and the truly Liturgic Gravity of the Expression in the *English* Prayer-Book: And upon these Accounts we revere the Memories of the several Compilers of it. And therefore we disavow and scorn such Spleen, and sly malicious Arts against the *English* Liturgy, as have been used against our own; especially by the Writer of the Preface to the forementioned Pamphlet (printed at *Edinburgh*, this Year 1744.) Who by his Spirit and Stile discovers himself to be quite another Person than the Author of the Pamphlet itself; and it is said a *Scotsmen* too, tho' he has apparently the Heart of a Foreigner.

He has misemployed a good deal of Pains in collecting Scandal against his Country, and the Church that he belongs to; and attacks very roughly our Bishops, that were the Promoters and Compilers of our Liturgy, with the evident View of aiming his Blows obliquely at our present spiritual Governours.

Tis not so certain as this Writer would have it thought, that it was nothing else but Prudence and good Policy, that made the old Man, he tells us of, dissuade the drawing up of a Liturgy for *Scotland* then, or the establishing either it or the *English*, on the Restoration, which certainly, for all he insinuates, was the properest Period for having done it. Besides all else to be said against this, we

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have one strong Presumption, that it might not have been so with all the old Bishops at that Time : Since we have ourselves known several old Clergymen, (otherwise very good People) who, from an early Advantage in their Education and Studies, or a long Custom of extempore and private conceived Prayers (together, perhaps, with a Conceit of their Gifts that way) had contracted a Sort of Aversion to Liturgic Worship altogether, and could not, without great Difficulty, be brought to the Use, even of the *English* Service.

His historical Deduction to prove, that the Attempt of introducing the *Scots* Liturgy was the great Occasion of the Troubles in K. *Charles* the First's Time, might have some more Feasibility, at least, if the Party themselves had not defeated his Argument, and shown, with a Vengeance, that their Quarrel on that Score was against Liturgies at all ; and that they were so impartial in it, that they showed no greater Favour to the *English*, than to the *Scots*. He must be a great Stranger to the Spirit, and to the History of those Times, who can believe, that the Issue would have been any other, than the very tragical one it was, tho' we never had had a Liturgy drawn up for ourselves.

It had been well indeed, at least Matters gone much more smoothly on, if the Liturgy of the Church of *England* had continued from the very first Dawn of the Reformation among us, (when it certainly obtained) to be the settled Worship of our Church. But its having been cast out, was owing to the restless Clamours and Endeavours of those, who could not bear there should be any higher Station in the Church, than what themselves were placed in ; and were, it is apprehended, too much of the Temper and Turn of this Writer, and continually instilling their Jealousies slyly and privately, or bawling out loudly and openly against the Bishops, because they were out of all hopes of being admitted into the Order.

I should have been surpris'd at his bringing Evidence against our Liturgy, from Archbishop *Laud* and Bishop *Collier*, when they had repeated their Sentiments so often and so peremptorily in Favours of it, and of the Doctrines it countenances. Bishop *Collier's* Sentiments, and even his Zeal for these Doctrines are well known; and as for his History, I must beg Leave to say, he has taken our *Scots* Affairs upon his exact Inquiry than any besides. Nay, it hath been observed by severals who have read it with unprejudiced Eyes, and a *Scots* Heart, that a Partiality against our Country is the greatest Slur upon that otherwise truly valuable Work; for he makes our Kingdom Fief of *England*, and our Crown a homageary one, in several Places of his first Volume; and generally thro' the second, represents our Affairs Civil and Ecclesiastical, in the most disadvantageous Light.

And as for Archbishop *Laud*, does he not declare in that very Book of his, which this Writer cites in his P. 13. "That if a Comparison must be made between the Order of the Prayers in the *Scottish* and *English* Office, he thought the Order of them, as they now stand in the *Scottish* Liturgy, to be the better, and more agreeable to the Use in the Primitive Church, and he thought they who were learned, would acknowledge it." *Hist. of his Troubles and Trials*, P. 115.

But our Wonder at his abusing these great Names may cease, when we find him giving the Lye to the Royal Martyr himself, whose Aversion, he says, to the *Scots* having a Liturgy of their own, was only conquered by the Forwardness and Importunity of the young Bishops; whereas he himself, in his Proclamation prefixed to the *Scots* Liturgy, assures us, "That he had diverse Times recommended to the Archbishops and Bishops here, the publishing a public Form of Service in the Worship of God, which he would have uniformly observed, and that the same was now concluded upon."

The

The Madness indeed of those Times was great, and many Clamours and Calumnies were so speciously drest up, by the designing few, that they caught many of the unwary, and among them, many good well-meaning Men : Who, tho' they were far from going the utmost Lengths of the Faction ; yet in several things they never got themselves quite disabused of the Mistakes and Prejudices they had imbibed, which, among others, seems to have been the Case of Bishop *Guthrie*. But it is hard, if cooler Posterity do not pass a truer Judgment. And very unaccountable it is, why this Writer (especially if a Clergyman) lays himself so industriously out, to cook up a new, and in his own Fashion, the Objections of the old Covenanters, which when brought up again by him, proves as nasty Vomit as any they ever threw against the *Scots* Bishops and *Scots* Liturgy.

But this Writer is far, I am afraid, from being singular in this ; too many others have gone into the same Practice, however strange and unnatural it be. And so keenly hath this Humour against the *Scots* Communion-Office prevailed with some, so artfully have they ingrafted upon it the *Popular catching Clamours of Innovations*, &c. that they have contributed in no small Degree to mislead a Bishop of our neighbouring Church (the supposed Author of the Pamphlet last taken Notice of) even to the unaccountably odd Part, so inconsistent with his Character, of avowedly espousing a Schism, commenced and carried on upon quite other Grounds and Views than he has been made to believe. His interposing at all in our Affairs, he seems to acknowledge himself, cannot be pleaded to be justifiable, any further than it is necessary : And that it is neither, appears very evident to almost all the Clergy in this Country ; and it is not doubted but it will do so to himself, upon better Information, and cooler less prejudiced Thoughts.

His

His great Reading cannot but have informed him, how jealous the *Scots Nation Church* of have always been of their Independency. *Scotland* independent. How nice and apt to be alarmed at any Attempts to inroach upon, or wrest it from them. A. Bp. *Spotswood* gives us, among several others, a remarkable Instance of this, as to our Church, as late as the Union of the Kingdoms, under K. *James VI.* When, at his own Consecration, and that of the Bishops of *Brechin* and *Galloway*, in the Year 1610, they declined, and protested against either of the *English* Primates assisting at it: merely for Fear it might be mistaken, by being interpreted for an Acknowledgement or Homologation of the Claim their Predecessors had unjustly set up, for looking upon *Scotland*, as a Suffragan Province to either of their Sees.

But our own Bishops may justly think themselves very ill used by him, not only in the thing itself, but still more in the assuming, unbrotherly Manner in which he does it. They are much disappointed here, in the reasonable Expectations they had of a more equal Return for the Part they acted, with Regard to this very Bishop and his Collegues, when applied to by a Party among themselves, who were for opposing their Authority and dividing from their Communion: And when, if our Bishops could have descended to the mean Employment of blowing the Bellows, the Flame would not have been so easily, if at all, mastered. They must therefore be excused to think, that this, if there had been no other Consideration in the Case, intitled them to fair Usage. And that One who erected himself into a Judge over them, would not openly have joined, without hearing them, in every Opposition, and every Clamour against them.

And yet such is the Issue of hasty Procedure upon partial Information, or the unlucky Fate of foreign Usurpation, that something very like this, in the Unreasonableness and Hardship of it, is done. All Handles of exposing our Bishops grasped at, their Conduct studiously represented

represented in the most hideous Light, distant Jealousies, and (I'm sorry to say it) malicious Insinuations indulged and improved to the utmost; to raise the greater Odium against them, and fall upon the most incompetent Grounds.

Our *civil Constitution* is largely insisted on, and much Rhetoric, and many tragical Strains used to prove, that it is quite broken through by them. But no Notice is taken, of what is so apparent in fact, that God, in his wise, unsearchable Providence, hath brought us into Circumstances, that in many Cases make this Constitution impracticable to us, notwithstanding all the Deference and Regard we have to it, and to its Head. With Regard to these Circumstances, may it not be asked at this strenuous Advocate for Parliamentary Forms, and local Customs, *If he could himself have been advanced to the Episcopate, without incurring over almost all those civil Sanctions, which in his own Country are established, as Fences in the Way to it?* And now that he is advanced, in Terms of what Statute, or in Pursuance of what Custom is it, that he extends his *Episcopal Powers* over all England. For we presume from his Pragmaticalness, that he is a Bishop at large; since, if he had a proper peculiar Field of his own, he would not be so ready to thrust his Sickle into that of another Man. But especially, in Virtue of what Constitution, Ecclesiastical or Civil, is it, that he sets up for an alterius Orbis Papa, and pretends to Lord it over the whole Island? Before we submit to him as the Guardian of our civil Constitution, We desire to be satisfied what Commission he has from the Sovereign for that Purpose. And will then, we cannot think of permitting him to relax or straiten it upon us, merely at his own Pleasure.

Indeed, allow him once to be the sole and sovereign Umpire (which he seems to claim) of what Parts of the civil Constitution are necessary to be observed, and what may be omitted or dispensed with, and he may gain his Point. But this we cannot grant him, for it seems to us to be a great deal too much; since it would set him above all

all civil Power, and make its Sanctions obligatory only in what Instances he gave his sovereign Touch.

We are far from either discrediting or disclaiming our Civil Constitution, and do not pretend to recede from it farther than our Circumstances necessitate us, nor to rectify or supply what Defects it may have had, but where we are warranted by a competent Authority. Only what this Necessity or Authority is, we plead to be allowed to judge for ourselves, and not to be dictated to on these Heads by a Stranger, who has no Jurisdiction over us: And who, however absurd it may look, tho' a Member, and even a Governour of a Church in a suffering State, uses all along such Arguments against a Sister-Church in the same Situation, as will conclude upon no Principles, but such as are properly and purely *Erastian*.

Besides, he seems in several Instances, either to mistake or dissemble that Constitution, which he would press upon us with so much Violence. For he argues from our Constitution against our Liturgy; tho' we can scarcely suppose him to be ignorant that no other has any Sanction, either Civil or Ecclesiastical among us; and that it has both, as far, at least, as may well support it, for what of it is in use. And as little can we suppose, that he will plead that the Authority of the blessed Martyr K. Charles I. whereby it was introduced and established at first, was revoked or impaired, by a Deed afterwards, which was seditious on one Side, and extorted on the other; and whereby Episcopacy and the Liturgy were both suppressed, and sent a packing together.

He lays great Stress, we see, upon the *English* Liturgy among us, having *Prescription* in its Favours. And perhaps he has never been told, that above two thirds of our Clergy have always administered the blessed Sacrament of the Lord's Supper, by the *Scots* Office only; and that by far the greatest Part of those, who do not take themselves to it solely, yet have been in use of *consecrating*, and generally *distributing* too by it. So that the Practice, for near three-fourths of the Time of Prescription with us,

has notoriously been in Favours of our own Communion-Office. And its being *Scots*, whatever Recommendation it may be, to Mr. S----, will never make any Patriot-Clergyman drop it ; especially, since it appears to be intrinsically of better Quality than any foreign one we could use.

'Tis true, the *North-Country* Clergy have made an Impression of it by Authority of their Bishops, and unanimous Consent among themselves ; wherein the Method is a little altered, and brought nearer the Model of all the ancient Eucharistical Offices. But it is to be hoped, that Mr. S---- will be so good as not (by his *supereminent Authority*) to strip it of the Royal Sanction upon that Account ; or for a few small and well founded Variations, to pronounce it a new Office, and not under the Protection of the Martyr's Wings. We flatter ourselves, that the Assurance that nothing farther is intended, will gain him to grant us this Indulgence. And this we the rather hope, that it appears so plain and clear to us, that what is done this way, every ancient Father and Council would have allowed and ratified.

These are all the Instances wherein any Deviation has been made from the *English* Liturgy. Nor can it with Truth be said, that any other Alteration hath been made, or with Justice, that it hath been designed in the public Worship, whatever the private Sentiments of the Clergy here may be, with regard to those primitive Doctrines and Practices called the *Usages*.

The laying a Restraint upon proper Enquiries into these, and passing Judgment accordingly about them, is not taken to be what Mr. S---- drives at : Because if he be not much mistaken in this Country, (and if he be, he has led us into the Mistake himself) he is in his true inmost Thoughts, no Enemy to these things. Only he insists, that what of them relate to the Eucharistic Service are virtually contained in the *English* Office ; which therefore there is no Reason for changing, where it is established by an Act of Uniformity. And if he will confine

fine their *English* Statutes about Church-Affairs, as they do themselves, to *Berwick upon Tweed*, without pretending, by his own Authority, to extend them to the *Orkneys*, we shall have no Controversy with him upon that Head. And we hope, that he will not take it unkindly to be told, that we think we do him only Justice in supposing, that he has no Thoughts or Intention of checking the Clergy in this Country, from using the Opportunities they have (which are but small of themselves) of consulting and reading the Writers and Records of the primitive Church; or of fettering their Judgments when they do so. For this, when there is no Breach made of Peace and Order, were very unreasonable and absurd, and really, a tying them up from what, next to the holy Scriptures, is the properest and most useful Study of their Profession: And if there be any Breach made of Peace and Order, 'tis no way owing to those who apply themselves this way; but to the Humours and Conduct of those, who, very inconsistently with Episcopal Principles, oppose them, and would decry this Study.

There is still another Ground of Complaint, which our spiritual Governours justly think they have, and in it an Evidence of the unfair Manner and unfriendly Views, with which this Stranger interferes in their Affairs; when they find him, making the most lamentable Outcries, and sounding the strangest *Innuendos*, about the intended Publication of St. *James's* Liturgy. To obviate these, it hath been thought expedient to hasten the Impression; that it may appear the sooner and more fully, (as will even *Ex facie*) that it is a Work never designed for public Use in Congregations, but a Prosecution of the Plan of his Friend Dr. *Brett*, on the ancient Liturgies. And 'tis not doubted, from the profound Insight of the pious and truly learned Author into Antiquity; the full and fair Views he gives of the primitive Eucharistic Offices, and his solid Criticisms and Observations upon them, that it will give greater Satisfaction, and a more thorough

Knowledge of that important Subject, than any thing that hath hitherto been printed upon it.

They imagine they have still a farther Proof of this against Mr. S----, in his drawing such harsh Consequences from an Allegation of his own, that they had annulled the Concordate made in 1731, and with the same Breath pleading, that it was a Deed that never had any Force or Authority at all; which, if it be really his Opinion, sure, he should have been the last Man of any, to clamour about it's being vacated. That it is so in his Sense, is all Mistake, and a Supposition of his own. If Facts will convince, their Conduct has been the same with Regard to all the Articles of it, since the Time they are alleged to have annulled it, that it was before: And if their Expressions have been mistaken, it is to be hoped, they have explained themselves to Satisfaction.

But it must be owned, Mr. S---- acts at least consistently with himself, in reasoning against the Validity of the Concordate.

For he will allow this national Church to have no synodical Authority, nor any Possibility of an Ecclesiastical Sanction in its present Circumstances. We have a standing Lesson, and it is apprehended, from that a good Argument in the History of the earliest Times of the Church, That the maintaining the Vigour of Discipline is so much the more necessary, that we want all secular Support, and the Restraint it lays upon disorderly, refractory, or immoral Members. But how can this be done upon his Scheme of Principles? For they conclude equally against Provincial and Diocesan Synods, the only Meetings in which Discipline can be regularly exerted. So that we must necessarily run into Confusion, and no Check to Vice or Irregularity be left among us, as a religious Society, since we are, *by bad Neighbours*, deprived at once of all civil Penalties against them, and of the more effectual Curb that was once, and might still be had, from the Principles and Practice of the first Ages of the Church.

Mr.

Mr. *Smith* seems to have perused the few Acts of Parliament we have about the Constitution of a Diocesan Synod : And we may, perhaps, pretty well agree with him in these few obvious Remarks, to be made on the most exprefs of them, *Act Ch. II. P. 1. S. 3 & 5.*

That almost all the Bodies to be represented in them, have for some time ceased to be among us. Deans, as representing their several Chapters, and Arch Deacons the Rural Clergy, are not now in this Country to be found. As neither are Meetings for Exercise (the Designation in the Act for Presbyteries) who had a Place by their Moderator, and one Member for each : And as these have no Existence, the Universities, which were likewise allowed a Vote by their Proxies, are no longer of our Communion. Nor can we have any royal Commissioners. And Matters being so with us, it is undeniable, we can have no Synod at all in the Terms of the Act ; because if all, or any one of the constituent Members be wanting, they cannot be supplied by any one's unauthorized Fancy ; nor could any Invention (tho' as good as Mr. S---s) devise any Assembly of our Clergy, that would make up a Legal Synod, and not be liable to as many, and as strong Exceptions on that Head, as the last Synod has been.

But however we may agree in these Observations, we may probably differ in the Inference to be drawn from all this : For that, if we might be allowed to draw it, ought to be, not that we can have no Synod at all, but that we can have no legal one ; that is, that the Deeds of it can have no Pretence to Civil Authority, or the being enforced by any temporal Sanctions. For it seems very uncatholic to assert, that the Deeds of our Synods should not be allowed to stand upon a Bottom purely Ecclesiastical ; or that our Synods themselves, being constitute as those prior to the Council of *Nice* were, they should not be allowed to be of the same Authority for regulating Matters of common Concern to the Church, and obligatory, on the same Footing, on all its Members. The denying

us this, till it shall please God that we can enjoy our full Constitution, appears to be the harder; since upon the Supposition, that any of our Clergy, especially of our Bishops, should deviate never so grossly in their Practice, or even make a Defection from the common Faith, we would then have no Remedy against them. And as this is not altogether impossible, there have other Cases already occurred, out of which there would have been no retrieving ourselves, or recovering of Order and Unity among us, but by this Recourse, as particularly in the Year 1731, and such may possibly occur again.

But we shall leave this Part of the Subject; it being no way the present Business or Design, to plead for the ordinary Necessity of Synods, or to vindicate the Proceedings, Minutes or Canons of the last. I shall therefore only add farther on this Head, that if Mr S---- could be supposed to have any Design of taking a Handle from these, to raise or foment Divisions among us, he would in all Probability find himself mistaken. For not to make any Doubt of his having too much Conscience for this, his Prudence behoved to foresee the Event. That a Stranger's interposing in such a magisterial Manner, as he has done, would bring us over any little Quarrels or Jealousies, and unite us in the closest Manner among ourselves. Whilst every one who had the Soul and Disposition of a Christian, or the Heart and Spirit of a *Scots-man* within him, would vie with another, who should lay down the first and the best Schemes, whereby the Rights of every Person and every Place might be secured; the Episcopal Authority fenced from being insulted for the present, or sunk for the future; and the Privileges of the inferior Clergy, neither violently restrained nor artfully eluded. And he would incur the general Detestation he deserved, who would let any personal Views, or personal Grudge obstruct or retard the desirable Event.

There is yet one other just and general Quarrel, we think we have with Mr. S----, That in all his Letters he nauseously repeats the Charge of our Clergy's almost universally

universally counteracting our Establishment, and our Bishop's having a Design, quite to subvert our Constitution, without ever fixing what he means by our Constitution, and the established Church (he rings such Chimes upon) among us. He needs not be told what bad Use has been made of general undetermined Clamours about violating and breaking through a Constitution; since it has always been the common Cant of Rebels and Usurpers: But what is most surprizing is, That the great Proof he adduces of this, is, in Truth, an Argument of the Esteem and Attachment we have to our Constitution. The recommending our *Scots* Communion-Office, and but mentioning our Ordinal, are grievous Accusations against us; tho' it be undeniable even by him, that none else have any Sanction among us. For all the Noise he makes, we can never comply with his Proposals, but by going against his Principles. Nay, we could not so much as allow the discretionary Use of the *English* Office, but by yielding farther to Peace, and the Necessity of the Times, or the Prejudices of others than his Reasoning will admit of. For that would tie us down closely and rigidly to our own throughout, as the only Liturgic Worship that has any thing of a legal Establishment in this Country.

But this, which seems to us a very gross Absurdity in Argument, will, it is like, be very easily got over by him. And really, after his long Letter of the 26th of *June*, we may well despair of ever catching him in a Contradiction, or fixing an Inconsistency upon him. We will not compete with him the Fruitfulness of Invention, or the Fluency of Expression; but cannot altogether give up to him the Faculty of distinguishing between plain good Sense, and mere *Quibble and Chicane*, between solid conclusive Arguments, and *arrant Sophistry and Evasion*. I own I had a Suspicion that the spreading of his Letters was no friendly Behaviour to him, till I found him in his of the 16th of *September*, insisting upon it as a Piece of Justice; which I can assure him is in this Country (tho' upon

upon somewhat different Views) abundantly done him, so as to supersede, as to us, the Necessity of executing his Threat of publishing them. Which yet if he do, we hope he will publish the Correspondence intire. I am concerned indeed, I should now differ so much, and in so many things from a Man I once thought so well of: But it is my Opinion he mistakes his Measures strangely, and that if he had intermeddled, wrote and printed less, and more consistently with Principle and himself, his Influence would have been much greater, and the Service he might have done his Cause, much more effectual. Before he go farther, let me ask it of him, maturely to consider, what Advantage can possibly accrue to Religion, by pursuing the Way he is in? Nay what Honour it can even reflect upon himself? If in the Revival of this long Letter he will try the Experiment, if he can fall upon any Expressions, which if he had used some Years ago, he would allow to have been flatly condemnatory of his present Conduct, and which will not admit of the same, or a like Apology (or Evasion rather) that he hath used for those, with which his Memory has been refreshed, he may, perhaps, come to entertain the same Notion of his *unanswerable Vindication* (as he calls it) that others do.

The only thing of Weight (I had almost said of Sense) that he says, is, That in his first Sentiments and Declarations he had proceeded upon partial Information, and without full Inquiry: Which altho' it be an Error, he (could not justly plead then, and however) ought not now to have repeated; yet as he has a much better Title to the Excuse now, I doubt not it will be sustained, as soon as he becomes sensible of his Mistake, and professes so much.

If he will needs, however, go on in this, or make any new Attacks or Encroachments upon us, and adduce any new Citations in his Support, let us obtain it of him, to deal by us, and by his Authors more fairly than he has done by the pious and peaceable Mr. *Kettlewell*.

well in the 7th, and more pertinently than by the worthy Dr. *Hicks* in the 9th, or the learned Mr. *Falkner* in the 10th Paragraph of his tedious Letter in *June* last.

We are very well content to stand by Mr. *Kettlewell's* Terms of Communion, and wish Mr. *S----* would do so too. The intire Paragraph cited by him from *Vol. ii. P. 595.* is, "It is another Ground to break off from them (other Churches) if they make unrighteous Usurpations and Encroachments the Terms of their Communion, both Bishops and Churches may turn tyrannical and arrogant Usurpers upon their Brethren's Liberties; not admitting their own Members to their Communion, without acknowledging and submitting to their unjustly and illegally assumed Power: *Nor other Churches, except they will give up their own Rights and Freedoms, and become their Subjects.* And when they will allow Communion to none, unless they are content to purchase it at such Rates, good Christians may pass them by, and unite themselves to other Churches, where they will be more justly and fairly dealt with. The Communion of Christians is a Communion of Brethren, upon brotherly Terms; not of Captives, who must submit to any Terms, or bear what Hardships and Encroachments are put upon them by their Conqueror. They are not bound to purchase Unity by enslaving of themselves, or any Brethren's Communion by receiving their Yoke, and giving up their own Rights and Liberties, *as the Church of Rome demands all other Churches, both of the East and West should do to purchase hers.* And thus St. Paul declares he would not give up their Liberties, when false Brethren turned Invaders thereof, viz. The Judaizers in their pressing the Circumcision of Titus, to whom he gave Place by Subjection, no, not for an Hour, when they sought to bring them into Bondage, Gal. ii. 4, 5."

Here from the whole Strain of Reasoning it is clear, that this is to be understood of one national Church, with regard to the Usurpations of another, and not (ex-

N

cept

cept in what in no Reality or Semblance of Truth can be pretended to be our Case) of the inferior Clergy of the same National Church, with regard to their proper spiritual Superiors. Nor could Mr. S---- wrest it to look this Way, or not in the most glaring Terms to condemn himself without curtailing and mangling it. As he hath done by pocketting what is in *Italics*; and in the former Omission continuing the Period, without the least Intimation of his having left out any thing.

In the Passage he refers to from Dr. *Hick's* Constitution of the Catholic Church, that staunch Author is reasoning strongly against Mr. S----'s Neighbours of the Establishment, but how any Part of his Argument comes to apply to our Bishops, I cannot see: Tho' I think *I do see that it concludes in keen express Terms against them*, who oppose or encroach upon Bishops canonically promoted, and declares them to be no better than Raptors, Invaders and Intruders, *P. 200,---203.*

Mr. *Falkner's* Authority, from *P. 51.* of his *Libertas Ecclesiastica* is adduced, if possible, more improperly and wide from the Purpose for which it is brought: but as it is in a private Concern of others, I shall leave it to those who know the Story better, and are more nearly interested.

We owe (and we acknowledge it with all due Gratitude and Regard to his Memory) no inconsiderable Part of the Knowledge we have of the Constitution of the Catholic, and of our own National Church, to that very Book of the worthy Mr. *Sage*, cited Parag. 6th of the long Letter, and are not sensible of our having transgressed in any one Instance unnecessarily, the Rules laid down or the Principles established by him. And as we are intimately conscious, and ready to give any reasonable Assurance that can be desired, that we have no Intention of innovating beyond our declared present Practice, till it can be established by an unexceptionable Authority: Whatever Influence this our Vindication may have with Mr. S----, we flatter ourselves it will undeceive

ceive his Collegues, who appear, even in the Letters we have seen of theirs, to be Men of Candour and Moderation, and misled entirely by him, as he is by others ; and that they will see the whole of our Conduct, especially Mr. *Fife's* Affair, fully cleared up from his Mistakes and Misrepresentations.

Before I conclude, I must beg leave to say, That if Mr. S---'s interposing was thus injurious to our Church and to all the Bishops and Clergy of it in general ; it was so in a very particular Manner to Mr. *Fife's* proper Ordinary ; who, after what has happened, may very reasonably be indulged to enter a short separate Complaint of the Treatment he has met with. Since by the Laws of the Gospel, St. *Matth.* xviii. 15--- the known Rules of Catholic Communion, and the Relation of being Collegues in the same Character, and Confessors in the same Cause, he might well have thought (tho' unacquainted otherwise) he had a good Title to have been better used. And that if Mr. S--- had received any Impressions or Informations to his Prejudice, he would fairly and frankly have communicated them first to himself ; or if he really thought he had been guilty of any Stretch or wrong Exercise of Discipline, that he would, at least, have reserved one Ear for him, and not given both to his Accusers.

He must be excused to say, that he could not have looked upon it, but as very wrong and irregular, for any *Scots* Bishop (not to say *English*) to have intermeddled without his Consent, in the Affairs of his District, and quite monstrous, to have acted the Part that has been done in it : And for which, the only Pretence he can see, is one, than which there can be nothing more false and groundless, *viz.* That he himself entertains unfavourable Sentiments and Intentions towards the *English* Liturgy ; and that the People who adhere to Mr. *Fife*, had been used to it, even in the Celebration of the holy Sacrament of the Lord's Supper, without any Addition or Transposition.

For,

For himself he declares, that he values and esteems the *English* Liturgy very highly ; and that taken altogether, he reckons it one of the fullest and best Forms of public Worship that any Church has been blessed with. And tho' he indeed prefers the *Scots*, he never has, nor will impose it. And for an Evidence of this, he avers that there are more in his District who administer by the *English* Office singly, or recede from it in fewer things than in any other beyond the *Forth*. Nay, which is more, he avers, that it is used more strictly and rigidly in his District, and even by his very nearest Neighbour in the Country, and not the least Quarrel ever found with it, than ever it had been by Mr. *Fife* himself, or those he now serves had ever been accustomed to.

For as for them, That Mr. *Fife* himself had always been in Use of adding the Invocation of the Holy Ghost, and of uniting the two Parts of, in his Esteem, the disjointed Prayer of Consecration ; and that the People who called him, had never heard less Variation made by their former Pastors, are Facts, which its presumed, even they themselves will not deny. And it being so, it is submitted to Mr. S--- himself, if such supplying of the Defects of the *English* Office, and such chopping and clammering of it in the most essential Parts, does not imply as great, or a greater Reflexion upon it, than the exchanging it for the *Scots*. And indeed, Mr. *Smith* has already in Effect given this in our Favours, in the 5th 6th and 7th Pages of his *Defence of the Communion-Office of the Church of England*, printed at *Edinburgh* this Year.

There is another, and a greater, because a singular Evidence, what a slender Esteem these People really have of the *English* Liturgy, That in many things they prefer private Conceptions before it. And not only Marriage, but even Baptism has been, and still is more commonly performed among them without it, than in any other Episcopal Congregation in the Country. They observe here their *ordinary Obstinacy*, in preferring the Modes of *Geneva*, even in the Administration of a Sacrament, to the truly

truly excellent Form of the Church of *England*. What Right then can they have to make such a Noise and Clamour about the Value they have for the *English* Liturgy, and their adhering closely and literally to it? And has not he, who appears to have espoused them, merely upon that supposed State of the Case, been notoriously imposed upon?

We shall lose no Conjectures, by whom he has been so, but it may not be amiss to tell him, That when his first Letter came into their Hands, they were so fond of an Ally of his Character, *even tho' a foreign one*, that they could scarcely believe their own Eyes, that any Christian Bishop had espoused their Cause so far, till the Original was produced for their Satisfaction, to one who had a Commission from them for that Purpose.

But Mr. *Fife's* Ordinary thinks he has a new, and still greater ground of Complaint against Mr. S----, from his Letter of 13th *September* last, directed to that *degraded Clergyman* himself; wherein, after repeating all the Clamours, and aggravating all the Calumnies against our Bishops, he fairly puts himself at the Head of the Schism, and promises all Assistance and Encouragement to those that join in it. And not to baulk him in his Desire that his Letters should be publickly known and taken Notice of, I shall here insert it *verbatim*.

S---- to F----

Revd. Sir :

“ When the Messenger came, which you and the
 “ worthy Gentlemen of your Congregation sent to my
 “ House, I was just taking Horse for *Newcastle*, which
 “ occasioned my writing so short a Letter. I had not
 “ then, Time, so much as to read your Letters, so I hope
 “ you will pardon the hasty Scribble I returned you, and
 “ believe that I was very much concerned I should seem
 “ so unmannerly, where I cannot but acknowledge I
 “ owe so much Respect.

“ It

" It must make every good Man's Heart bleed, to see
 " Disturbances raised, by the Indiscretion of those whose
 " chief Business it should be to compose them. But so
 " it happens, that your Bishops have gone into Measures
 " which both necessarily occasion Division in your
 " Church, and have a natural Tendency, at least, to dis-
 " solve the Union between that and ours. They have
 " made Canons contrary to your Ecclesiastical lawful
 " Constitution. They have vacated the Concordate, by
 " which alone they have a Right to be acknowledged law-
 " ful Bishops. They have shown their Inclination to
 " Novelties, by declaring they design to compose a
 " Ordinal, and make Additions to the Catechism; and
 " they have manifested their Spleen against our Commu-
 " nion-Office, by annulling that upon which its Establish-
 " ment is founded. What farther Lengths they may
 " go, themselves best know; but there is no Reason to
 " rely much upon their Promises and Declarations, since
 " so soon as they thought they had it in their Power,
 " they broke through those Engagements, which them-
 " selves had solemnly agreed and subscribed to.

" Upon the Perusal of your Papers, I think it plainly
 " appears, that you had a very regular Call to officiate
 " where you do; and that the Bishop therefore ought
 " to have admitted you, unless he would have shown
 " some just Cause to the contrary. I have very good
 " Reason to believe he could not; because Mr. Keith
 " himself owned to me in Conversation at *Edinburgh*,
 " you were unexceptionable in your Life and Conversa-
 " tion; and it appears from Mr. Raitt's Letter, which I
 " saw, that all that can be pretended against you, is that
 " you came in against his Will; Who, to exclude the
 " the Use of our Liturgy, had projected an Union be-
 " tween the two Congregations at *Dundee*, which it is
 " said, the Heads of your Congregation at first consented
 " to; but when they found out the Drift of that Project,
 " soon after set themselves against. And for my Part,
 " if that were the Case, I cannot but commend them,

" for

“ for not suffering themselves to be imposed upon by
 “ a Piece of Chicane contrived to set aside that excel-
 “ lent Form of Worship, in the Use of which they had
 “ so long received so much spiritual Benefit.

“ But it seems the other Office was to be recommen-
 “ ded in the strongest Manner, and therefore it was fit
 “ that the most violent Methods should be employed to
 “ establish it. Your Case appeared so hard, even to
 “ Mr. *Keith* himself, that he declared to me, he commu-
 “ nicated it, and said, the People could not now, in Ho-
 “ nour, desert you; and moreover, if he had been at
 “ *London* with his Colleagues, he would have been a-
 “ gainst the Deposition; altho I find since, that he had
 “ joined in the Decree at the Synod; a Matter which
 “ he was wise enough to conceal from me. But now,
 “ if even he was so compassionate, much more may we,
 “ since you are a Sufferer for our Liturgy; and there-
 “ fore we have all the Reason in the World to receive
 “ you and yours under our Protection; and you may
 “ depend upon all the Assistance and Encouragement I
 “ am capable of giving you.

“ I had seen Mr. *Dundas's* Piece, before, which shows
 “ him to be a Person of good Sense and Learning, and
 “ Courage too, so gallantly to bear up against the Wrath
 “ of his Oppressors. I am very much of his Opinion a-
 “ bout Prayers for the Dead, as you will find by a Piece
 “ lately published at *Edinburgh*. As to the Mixture, I
 “ think the Proof brought from Mr. *Collier's* Dictionary
 “ that it was not practised in the Apostles Time, is very
 “ weak, it being taken from the *Liber Pontificalis* written
 “ in the sixth Century, and therefore of no Authority.
 “ I humbly conceive, that *Justin Martyr's* informing
 “ the *Roman* Emperor, that the Mixture was then uni-
 “ versally used by the Christians, (for he makes no Ex-
 “ ception) is a very probable Argument for the Apostoli-
 “ cal Practice. But then every Apostolical Practice is
 “ not necessary, unless it be delivered in Scripture, which
 “ is the only Rule to acquaint us, what is essential either
 in

“in Doctrine or Practice. It is probable also, our Saviour’s Wine was mixt, because such Sort of Wine was frequently used in those warm Countries, and at the Paschal Supper. But the Fruit of the Vine only is mentioned, and therefore that alone is the essential Matter of the Cup ; and there is a great Distance between Probability and Necessity. It is then, I imagine, a thing indifferent, whether the Cup have pure or mixt Wine in it ; and if People choose the one Sort of Wine rather than the other, I should think there need be no great Dispute about it. As to the other Points, you will see my Sense of them in the Piece above-mentioned.

“With my most earnest Prayers to God for you all, both Pastors and People, that God would defend you from all Violence and Oppression, and keep you under the Shadow of his Wings, until this Tyranny be overpast, and that you may with Courage and Constancy persevere (as you do) in the Orthodox Communion of your own National Church, as it is by Law established, the faithful Members of which alone are in Communion with the Church of England.” I am,

Revd. Sir,

Your very affectionate Brother,

Sept. 13th, 1744.

and humble Servant.

G. Smith.

Here the judicious Reader may observe, one general Fallacy and gross Absurdity which runs thro’ the whole of Mr. S---’s Reasoning, That he builds altogether upon such an Authority, as he can have no Claim to himself ; since he will allow of none but what is legal ; and a Man in his Circumstances comes within the Description of no Act of Parliament that I know of. So that his own Argument cuts him out of all Jurisdiction, not only in this, but in his own Country, till he can condescend upon some one Civil Law about Ecclesiastical

cal Affairs, that either in the Letter or Intention of it extends to one in his Situation.

Almost all the Particulars of this Libel upon us, have been considered and replied to already. So that for all its Singularity, there is little new in it. *As for the Disturbances among us*, he begins his Outcry about, *they are raised and fomented altogether by himself and his Correspondents.* It would be worth the while, to know his Notions of the Nature and Heinousness of Schism; but that they appear to be intirely peculiar to himself, and the grossest and most groundless Violation and Contempt of the Episcopal Authority to be no Part of the Guilt: Besides that, we have seen good Vouchers of his varying them every Year; for that no longer than the 9th of *October* before, he had given under his Hand, "*That Mr. Fife's Intrusion against the Authority of his Bishop, was an Act highly provoking and schismatical, and deserving the severest Censure.*" We are at some loss to find out his new Ordinal. He does not probably mean, and certainly he does not intend to be understood of that published by Authority in *K. James* the sixth's Time, and we know of no other, that ever was drawn up or designed for the Use of the Church of *Scotland*.

The making a Quarrel of designing Additions to the Catechism, proves nothing so clearly, as a great Inclination to find Fault. If the Doctrine be sound (which he does not pretend to call in Question) the Precedent of some of the best Divines in all Countries warrant the doing it, even without Authority. And if the Plan for preliminary Instructions to Confirmation laid down by one of our Bishops, were once published as completed by another, it is not doubted but *Mr. S---* himself would renew and ratify the Approbation he gave of the Project in 1738, and allow it to be an excellent Supplement to an excellent Catechism, and both together to be a noble Standard for performing that important Pastoral Duty aright. And for one Argument to reconcile him to it, and show him how much it is wanted with us, it might

free his new Correspondent Mr. *Fife* from the strange Absurdity of making such an unnatural Conjunction as he does of the Church and the Conventicle : For I am certainly informed, that in his catechetical Exercises, he asks two Questions from the *Westminster* Rhapsody, for one he does from the Liturgy.

I can make no Judgment, what he may have found in the Papers Mr. *Fife* sent him ; but am confident, if they be genuine, they contain nothing contrary, nay, that in many things they are a Confirmation of the above Account. If he has been informed from them, or any otherwise, of any Instances of Hardship or Oppression that Mr. *Dundas* lies under, I cannot so much as imagine what they should be : There are none known here, but what are the natural Consequences of the mean Irregularities he hath indulged himself in. For all the Compliment Mr. S--- pays to his Learning and Courage, he seems to be an insincere Stranger to his true Character, tho' he fairly risks his own for him. The Part he has acted for those he has espoused, has been his Protection with the other Side. And if Mr S--- himself has any Presbyter that has opposed his Authority, and treated his Person with such Malice and Scurrility, whom yet he hath treated as Mr. *Dundas* has been, I must say, He has shown greater Regard, and observed more Decency to such an One, than he hath done to Colleagues, who never gave him any just Ground of Offence, and over whom he has not the least good Claim of Authority and Jurisdiction.

We are sorry to see the Mixture (which even here he pleads for) so grossly adulterated, by immediately subjoining what sounds to us, to be a Prayer for confirming People in their Error, and hardening them in Schism ; and he hath fully justified us in this Interpretation of his Expressions and Conduct, by a Letter of the 12th of *November*, directed to the same Person, which we shall here likewise insert, as it is just come to Hand.

Rev'd.

Revd. Sir :

" I received yours of the 2d of *October*, and am obliged to you for the Account you give of the irregular Promotion of several of your Bishops, which is a Piece of History I was not thoroughly acquainted with.

" You are pleased to desire my Opinion in several Things, and ist, With Regard to Mr. *Raitt*, I think it is very clear, that his setting up a Conventicle many Years ago, in Opposition to Bishop *Ouchterlony*, was highly schismatical. But I am informed, that upon making the Concordate, or at least several Years before that worthy Bishop died, he admitted Mr. *Raitt* to his Communion, and allowed him to act as one of his Presbyters. If this be true, I conceive that after his Reconciliation with his Bishop, he could not be said to be in a State of Schism, and consequently being thus, *Reclus in Curia*, he might be lawfully promoted to the Episcopate.

" 2dly, It appears that there were several Bishops irregularly and schismatically consecrated, such as Messrs. *Rattray*, *Dunbar* and *Keith* ; but as I take it, this Breach was afterwards made up by the Concordate, and the Irregularity discharged by those lawful Bishops who had, I suppose, Authority to do so, in order thereby to restore Peace to the Church. And as to Mr. *White's* Promotion, whatever Irregularity there might be in it, or Opposition made against it, at first, yet I am told, that afterwards his Episcopal Character was acknowledged both by the *Primus* and Bishop *Ouchterlony*, or at least, by the Survivors of them ; and if that were so, there could be no farther Objection against him. And with Regard to the other Bishops, who were afterwards consecrated, I don't see that any just Exception can lie against their Promotion.

" What I have to except against them all, is this, that by making and imposing new Canons, contrary to the Canons and Laws of your established Church, and

“ their own most solemn Vows at their Ordination and
 “ Consecration, they have ceased to be true Members of
 “ it, as lawful Bishops thereof; they have set up a new
 “ Church of their own, in Opposition to the National,
 “ and therefore are not in Communion with it, nor with
 “ the Church of *England*, which acknowledges no other
 “ Communion as lawful, but that of the National Church,
 “ as it is established among you, both by the Canons of
 “ your former and regular Synods, and the Laws of the
 “ Realm, confirming these Canons. Now, all your Bi-
 “ shops have unnecessarily, and without any Colour
 “ Reason, broke the Constitution of your Church, and
 “ are therefore guilty of Schism and Rebellion; Schism,
 “ in opposing the superior Authority of a National Sy-
 “ nod; and Rebellion, in violating the just Laws of the
 “ Realm. ”

“ And since it also appears, that they look upon these
 “ Usages as essential to the Administration of the holy
 “ Eucharist, and reject the Office of our Church, upon
 “ Pretence of wanting them, since Bishop *Raitt* de-
 “ clared he was not in Communion with our Church,
 “ and had nothing to do with it; this is a farther De-
 “ monstration of their Schism. These are the Reasons
 “ that are of Weight with me, to believe them not to
 “ be of our Communion, and to have no farther Com-
 “ merce with such as have involved themselves in such
 “ notorious Crimes.

“ On the 26th of *June* last, I wrote at large upon this
 “ melancholy Affair to the *Primus*, and sent a Proposal
 “ for composing your Differences, in which two of my
 “ Colleagues joined with me. The Proposal is as fol-
 “ lows;

“ I. That you suspend, *sine Die*, the Execution of all
 “ new Canons, as being made contrary to your Nati-
 “ onal Church-Constitution, and that you never at-
 “ tempt the like for the Time to come; but content
 “ yourselves with the laudable Example of your Prede-
 “ cessors, with executing the old ones already legally
 “ and

“ and canonically enacted : And that in all your future
 “ Consultations, you consider only of the best Means of
 “ doing so.

“ II. That you'll establish the 1st Article of the Concor-
 “ date, wherein the two Liturgies are put upon an equal
 “ Foot ; and that in order to the true and right Obser-
 “ vation of that Article, you direct all the Clergy not to
 “ deviate in the least Tittle from the Words or Rubric of
 “ either of them, by either adding to, or mutilating, or
 “ transposing any Part thereof ; and for the stopping all
 “ Misapprehensions, that you and all Presbyters using
 “ the *Scottish* Liturgy, shall at least once a Year, offici-
 “ ate by the *English*, to demonstrate your perfect Agree-
 “ ment and Communion with the Church of *England*,
 “ and that you will declare, that you will communicate
 “ indifferently where either Liturgy is used ; and lastly,
 “ that you will make no Alteration in any other Part of
 “ the *Book of Common-Prayer*, or in the Forms of Ordi-
 “ nation, but will, in the Consecration of Bishops, either
 “ use the *Scottish* or *English* Forms, and in the Ordina-
 “ tion of Priests and Deacons, the *English* only.

“ III. That to shew your earnest Desire of perfectly
 “ establishing the Peace and Unity of the Church, you
 “ will please to declare, that either out of your own free
 “ Grace, and Favour, or upon our Request and Medi-
 “ ation, which you will, you are willing to relax the
 “ Rigour of Discipline, and to receive any Clergyman in
 “ his proper Character and Station, and his People to
 “ Communion, who having been guilty of no other
 “ Crime, but simply separating from you, or who being
 “ under Censure for such Separation only, shall return
 “ to your Communion.

“ To this Proposal made by three of us, they never
 “ yet vouchsafed to return any Answer, and I dare say,
 “ never will. The Consequence of which is, That they
 “ resolve to persist in their Schism and Rebellion, and
 “ they being thus separated, both from your own Na-
 “ tional Church, and from ours, which is in Communi-
 “ on

“ on with it ; we cannot look upon them as rightful and
 “ lawful Bishops, or believe that any Obedience is due to
 “ them from the Clergy and People. You do well therefore,
 “ in opposing their pretended Authority, and so long as
 “ you do so, and strictly adhere to the Liturgy and
 “ Communion of our Church, I doubt not but God
 “ will give a Blessing to your Administrations, and a-
 “ bundantly supply the Defect of a lawful Bishop, among
 “ you ; for which you shall never want my most fervent
 “ Prayers.

“ You desire to know how to do with those who w
 “ never confirmed, when they desire to communica : at
 “ the Lord's Table. To this I answer, That the Ru-
 “ brick at the End of the Office for Confirmation, gives
 “ a sufficient Direction what is to be done in your Cir-
 “ cumstances. The Rubrick says, That none shall be
 “ admitted to the holy Communion, until such Time as
 “ he be confirmed, or be ready, and be desirous to be
 “ confirmed. Now, being it is an Act of Schism, and
 “ therefore criminal, to seek Confirmation from the
 “ Hands of schismatical Bishops, and you cannot have
 “ this holy Rite administred by a lawful Bishop, on ac-
 “ count of your great Distance from one : In this Case
 “ of Necessity, *being ready and desirous to be confirmed*, is
 “ sufficient for Admission to the holy Communion ; and
 “ there is no Reason to doubt but God will graciously
 “ accept the Will for the Deed. You will please to re-
 “ turn Doctor Calvil Thanks for his kind Letter, and
 “ with my best Respects to him and Mr. Dundas, and
 “ my hearty Prayers that God would give you Grace
 “ and Courage to persevere in the Truth. ” I am,

Rev'd. Sir,

Your very affectionate Brother,

and Servant.

G. Smith.

Now here, whether it be that Fondness for a favourite
 Notion of his own hurries him on blind-fold, or that an
 Humour

Humour of ambitiously encroaching upon others, infatuates even a good Judgment; he grants and retracts, gives Laws and condemns at a most extravagant Rate. There is sure no more necessary to fix the Imputation of Schism upon himself and his Correspondent, to the Conviction of all but themselves, than the two Concessions he makes in this. If we have Bishops regularly invested with that Character (or at least, as he allows, whose Promotion has no essential Nullity that now sticks to it) what Episcopal Principles are they, that will admit, or what civil Laws will he plead upon, for opposing their Authority? For our own Parts, we own ourselves to be unacquainted with any Constitution of the Catholic-Church, or of our own, or any Country that will allow us to have valid Consecrations, and not allow us to have a National Church. The Gentleman Mr. *Smith* mentions here, once in Conversation with Mr. *Raitt*, denied our having any Episcopal Church in *Scotland*, but he was a little more consistent, at least, because he founded his Assertion upon our having no Bishops, and therefore professed he was a Member of the Church of *England*. We shall say nothing just now of the Absurdity of this, at the very Time he was applying to a *Scots* Bishop, and under the Character of a local one too; nor of the Difficulty of producing any one Argument or Criterion, that will make the present *English* Consecrations good, and not conclude with, at least, the same Strength for ours. For the Design of touching upon it just now is, that we find Mr *Raitt* has been misrepresented in the Answer he made, which was to this Purpose, as can be instructed by Ear-Witnesses, "That no Man was properly a Member
 " of any Church, but that to which his Birth and Residence confined him, and that our Relation to the
 " Church of *England* was, that of Brotherhood to a Sister-Church, and not of Membership." And this Tie of Communion Mr. *Raitt* never directly nor indirectly disclaimed, and solemnly declares once more, that he never shall, if it can be kept upon any Catholic and equitable

table Terms. Which he reckons none will esteem the subjecting our National Church to any foreign Jurisdiction, and doubts not but Mr. *Smith* may be well assured by this Time, that the Clergy in this Country are pretty unanimously determined to stand by their Independency.

But it seems Mr. *S---* is resolved, that we shall, in his Account, have no Church, if we pretend, on any Occasion whatever, to hold Synods.

And since he harps so continually on this jarring String, he will excuse us to tell him, that we know more than perhaps he is aware of, of the true Ground of his Quarrel with Synods. But as we have no Intention of dipping into Matters foreign to us, and less of recriminating or retorting any thing personal, we shall enter no farther into them, than to tell him, in our own Defence, That we think ourselves much safer against any just Charge of Schism or Rebellion, by holding Synods, as the Exigencies of our Affairs, and the Regulation of the common Concerns of our Church require, and in Consideration of the Disadvantage of our Circumstances pretending to no Civil Authority for so doing, nor any legal Sanction of the Canons; than if we should (after counteracting our Constitution, and unnecessarily departing from it, in that very Instance, on which any Authority from it can be founded) claim a Power of interpreting the standing Laws according to our own Fancies, against the express Terms and evident Intention of them. Our Synods (tho' some of them perhaps want a Review) have made no such Innovations upon our Constitution, nor made such strange Work with our Liturgy and our Laws, as has been done (by whom Mr. *Smith* knows) in a private Manner, and single Capacity, and that under the Pretence of a strict Adherence to the Letter of the *English* Constitution. Had we cast such a gross Reflexion upon the *English* Office, made a Declaration that supposed and granted it to be defective, and set the authentic Deeds of their Church at open Variance, Mr. *S---* would have had a better Handle against us, than any we have given him.

As

As to the Charge of Rebellion, we shall ask no more of Mr. S---, but that he allow us to be as irreproachable upon that Head, as Mr. Collier who presided, and his Colleagues, who assisted at the last *English* Synod, were known to all the World to be. For we shall never pretend to understand better, adhere more closely, or reconcile more happily the Constitution of the Catholic Church and that of our Country, than these great and good Men did.

And for the repeated Clamour about the Usages, and their being looked upon as essential, Mr. S--- knows, and in Consequence of his own Principles must own, that letting them intirely aside, we have good Reason to prefer our own Liturgy, because it or none is ingrafted into our Constitution.

But Mr. S--- would tempt one to believe that he is at all this Pains, to catch at all Handles of Clamour and Quarrel with us, that he may prescribe his own Terms of accommodating the Differences he so industriously blows up where they are, and so roundly alleges where they are not. And is the poor Church of *Scotland* indeed to have it for an Aggravation of all her other Sufferings, that a Stranger, an Enemy is to exercise a more than Papal Authority over her, with this single Alleviation, that he is a declared one, and hath cast of all Disguise? But since this arbitrary new Lord seems, now to have settled the Conditions he will grant us; tho' we thought him somewhat wavering before: Before we surrender, let us take a short View of what we have to expect. And for the 1st Article, enough, we presume, has been said upon the Subject of Synods already; but what can he mean by his 2^d? Must we give him our Judgments together with our Freedom (which indeed has too commonly been the Case) and enact Nonsense to please him; by appointing the two Liturgies to be upon the same Footing, *but discharging any one from presuming to use the Scots Liturgy only?* And what can the View of blending the Ordinals be, after all that has been said a-

gainst intermixing Liturgies or Offices? Unless it be to show our more intire Vassalage to the Bishop of *Burn-hall*; for we shall not charge the Church of *England* with such domineering Designs; and the less, that of the two Colleagues Mr. *Smith* tells us, he has concurring with him, we find the one, in his Letter to him, dissenting from his Manner of Expression, and declaring for the preserving, and supporting the Episcopal Authority among us, and preventing its being crushed between the Extremes of Haughtiness and Contempt: And the other professing for himself, and undertaking (we fear without Warrant from Mr. S---) to be ready to go into any healing Measures, we ourselves should propose. This indeed is fair dealing with us, as Brethren; and were there any Breach, as we know of none, but what Mr. S--- labours hard to make and maintain, they might be listned to, as keeping up the Equity and Impartiality of Mediators. Which, if they have a mind to try their Hand at, they will have little else to do, but to bring their Brother to Reason and Temper. He indeed has made us a little jealous and suspicious, which he increases by his 3^d Proposal.

As to which, we shall only observe, that if he were interceeding for the Penitent, he might be allowed to act in Character, which even Charity itself, we apprehend, can scarcely believe of him, while he interposes for Obstinacy and Schism. Certainly it were much more suitable in a Christian Bishop, to endeavour to bring his Correspondents to a Sense and Acknowledgement of their Error and their Sin; than by affording them Countenance and Weapons against their proper spiritual Governours, to strike at all Ecclesiastical Authority, and undermine his own, out of a rivetted Grudge against Brethren who desire to live in Peace with him, *tho' they cannot submit to buy it at the Expence of Truth and Order, or the giving up to him the Rights of the Church and of their Country that are deposited in their Hands.*

As

As to the other Shred of his long Letter, which was inclosed in this, unless he designs to point out the most material Parts of such wearisome Pieces, he might save himself the Trouble of giving such Extracts, for the whole was in the Hands he designed this for, and in many others before. The very loose incongruous Reasoning in it, is evidently founded mostly on a mistaken State of the Fact. And indeed it must be owned that Mr. S---'s Informers have much of the most blameable Part of his Conduct to answer for. For except where he is biassed by the Fondness of a Parent for *his dear Implication-Scheme*, which, we imagine, he intends to force us to adopt; when his Information is any thing fair and full, he has given us an Evidence in the Beginning of this very Letter, that he can determine pretty honestly. For which, we return him our Thanks, in case he should miss of them from his new Correspondents, who may not improbably, because very reasonably think, *That their Cause is more hurt by his Concessions, than it is advanced by all his Arguments.*

For all the Treatment we have had therefore, we do not absolutely despair of disabusing him, and with that View have been the more minute in the Accounts of what we could suspect had been misrepresented to him.

And if there be any thing that he does not find obviated and refuted here, if he would reassume a brotherly Character, and propose it, not in that authoritative dam-natory Manner that he hath taken up of late, and is so hard of Digestion, we would not doubt to give him Satisfaction.

That he hath been imposed upon in the Information that hath engaged him in this Step that reflects so much upon his Character, it is not doubted the preceeding Narrative will convince him. As for the Part of it, he says, he had from one of our Bishops, he hath in Part denied it already, and it is not doubted but he will fully and publicly clear himself of the whole. And the rather we expect this, that if he should delay or fail in it, it can

scarce miss to open his Collegues Eyes, to see what they cannot as yet allow themselves to believe. In the mean Time, it looks a little odd and inconsistent in Mr. S---, to plead upon a Testimony, and at the same Time observe that it was self-condemned, as proceeding from one who had previously advised the Censure.

But not to give Way to harsh Conjectures or Expressions on this Head, Mr. Raitt is sensible *That very good Men may be imposed upon, and carried very unwarrantable Lengths by Prejudice and Misinformation*: And much is expected from them, when set free from that wrong Bias. The Account he has now given, he will not allow himself to doubt, will disabuse Mr. S---, and make him revoke what he has done. But if he should persist in it, he reckons he needs not tell him what the Consequences are to himself, and that it can never alter nor mend the Case one Whit, to those he espouses. He cannot imagine him to be ignorant, that it has always been admitted among the first Principles of Catholic Unity, confirmed by the Practice of all Christian Bishops, (with the Exception hitherto, only of that of Rome) That, while the Bishops of a National Church, kept close to the Terms of one Faith and one Communion, *there never could be any good Ground for any Stranger Bishop or Bishops, to intermeddle with their Affairs, or with their Flocks*. Now that our Scots Bishops have made any Desertion from the Faith in any one Article, amidst all the Calumnies that have been thrown out against them, has not so much as been suspected, or insinuated against any one of them. And if there be (as God forbid there should) any final Breach of Communion with their Sister Church, to whose Account it is to be charged, may appear from what has been already said, and will still be more evident from the following

DECLARATION.

Whereas, by the first Article of the Concordate in Decr. 1731, the Clergy of Scotland are allowed the optional, discretionary Use of the *Scottish or English* Liturgy in the public

public divine Service, and tied down to one or other of them, particularly in the Celebration of the holy Communion; and whereas, some have constructed the vacating of this Concordate in the Synod held last Year, to have been intended for debarring and prohibiting the Use of the *English* Liturgy in this Kingdom, I declare (and I have good Ground to believe, that the rest of my Rt. Reverend Colleagues are ready to declare the same) that I had no such Intention, by this, but that this Expression regards only the Concordate's having ceased to be, what it's Name imports and it originally was, the Means of making up a Breach among our National Bishops, through the total Demise of one Party concerned in framing it, and the unanimous Agreement in Sentiment among those who are now invested with the Character. And as to the free Choice of the Communion-Offices, introduced and established by it, I declare, that any Clergyman under my Inspection, who chooses to administer by the *English* Liturgy, has still the same Freedom that he enjoyed by Virtue of that Concordate. Nor did I intend, by agreeing to recommend the Use of the *Scottish* Liturgy in the strongest Manner, to abridge my Clergy of this Freedom. By that Expression, I meant only what it probably signifies, the giving the best and strongest Reasons I could for it's Preference; but not any authoritative Requiring, by interposing a Command or Order. None of us have ever discharged the Use of the *English* Liturgy, nor can any of the few who administer the Eucharist by it only, say that they have met with any Censure or Reprimand for so doing, or been otherwise treated by us, than as Brethren.

With Respect to the using our own Liturgy, I and all my Brethren declare ourselves to be of the same Mind with the blessed Martyr K. *Charles I.* and with those great Lights of the Church, the Bishops of *Scotland* and *England* in his Time, who reckoned the authorizing the Use of the the *Scottish* Liturgy here, to be the establishing and keeping Uniformity with the Church of *England*,
and

and no way a Violation of it, with any pure Part of the Catholic Church on Earth. We insist (as our Predecessors did with Approbation) upon our Freedom and Independency as a National Church, to use our own Liturgy so well approved of, *and the only authorized one among us*; and do declare, that the Fault will lie at their Door (and not at ours) who shall break Communion with us on that Account.

James Raith.

Now this Independency which we claim, none can deny us without acting contrary to the Principles and the Laws and Constitution of the Church of *England* for she declares in a most solemn Manner, and hath prefixed it to her own Liturgy, "That she condemns no other Nation for using theirs, nor prescribes any thing, but to her own People only." And that we are satisfied with but Part of this Liberty, without any hostile Intentions against the Offices of a Sister-Church, or further Designs of Innovation, Mr S--- professes, Par. 12. of his long Letter, that he has seen, and is satisfied with the Declarations of the other Bishops, and the above may serve for Mr. Raith, against whom, if there has been any Suspensions, he has now, it is hoped, fully removed them.

If Mr. S--- should pretend to retract this, and to give no Heed to these Declarations, what can it be imputed to, but an obstinate Resolution, not to admit of any Defence the *Scots* Bishops can possibly make for themselves.

The preceeding Account may satisfy him, that we have no unfavourable Thoughts nor Designs against the *English* Liturgy; and that tho' many among us prefer our own Communion-Office, yet there have been no Methods of Craft or Violence used, to obtrude it upon any. On the contrary, *all these, and all the Unpeaceableness and Disturbance among us, arise from them, who not content with the free discretionary Use of the English Office, use all their Endeavours to asperse and suppress the Scots: And who, when they have nothing to complain of, they can say they feel, have Recourse to pretended Fears*

and

and Suspicious, and expatiate at random there, as in a wide Field of Calumny and Detraction.

If Mr. S---- will needs confederate, and become a Tool to such, It is hard, if before I go farther in his violent usurping Measures, the History of the spiritual Sovereignty of Rome cannot furnish him with some Pretext, not quite so absurd and ridiculous, as that he now uses, of asserting the Constitution, and maintaining the Communion of a National Church, in Opposition to all the Bishops of it, whose Orthodoxy and Loyalty he cannot impeach.

But much other and better Things are expected of him. We shall not, till we see, figure to ourselves a Hildebrand at the Head of his Cabal, instead of the moderate unassuming Mr. S----, as we once believed, and still hope he will approve himself. We shall not imagine he will think it below him to drop a Cause which he has once out of Mistake and Misinformation engaged in ; especially since he so judiciously cautions others, *Not to suffer a Fondness for an Opinion, to carry them too far ; and while they are zealous for what is in itself innocent and good, not to give a Handle of raising a strong Objection against it.*

We take the Advice which he gives us, P. 36. of the same Pamphlet, of keeping close to our Rule prescribed in the Concordate, which hath not been infringed in any one Article; or any one Instance among us. And for fear he should decline to take our Advice, all that we shall insist on, is, that he will follow his own, in the Page immediately preceeding ; *Not to take up with Prejudices which the long Custom of thinking only on one Side, has instilled into him, without strictly inquiring whether they stand upon a firm Foundation.*

Let me therefore, by the Bowels of our Lord Jesus Christ, conjure all in this Country, to lay aside Passion and Prejudice, and calmly consider with themselves, what the Issue of such Jarrs and divisive Courses must be to this poor afflicted Church ; how they weaken the common Cause, we all, I trust, at Heart, wish well to, and expose us to Schismatics and Libertines on all Hands. Let us
not

not, for God's Sake, play their Game for them, and merely to gratify a present Humour, not only ineffectual, but justify their having us in Contempt, and but too probably hasten our own utter Ruin.

And may Almighty God (who has often so graciously watched over this suffering Church, and blessed her Steadiness to Principle and Loyalty, with the present Reward of a distinguishing kind Providence) open our Eyes at this Time, to see and incline our Hearts to close with the Things that belong to our Peace! May he inspire all with Dispositions to Unity, in the Spirit of Humility and Meekness, and a liberal Share of that Wisdom which is from above, which is first pure, then peaceable, gentle and easy to be intreated; that so the greater Order may emerge out of our Confusions, and the present Rupture in Appearance, may become an Occasion in Reality, of consolidating us more firmly among ourselves, and with our Sister Church; while the Truth and Merits of what sets us at Variance, is impartially considered; all personal Considerations quite set aside; and every groundless Jealousy and Suspicion entirely removed; and nothing finds Place or Entertainment among us, but a right Understanding, a mutual Confidence, and that true Christian Love and Charity, we lie under so many and so sacred Obligations to. *Amen, Lord Jesus, Amen.*

F I N I S.

